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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

From the British Magazine.

MEMORY.

Ten years have rolled their solemn course away
Since thou, my son, wast number'd with the dead.
Life's sap just wither'd in thy flow'ring May,
And blighted ere thy eighteenth spring had fled.
Ah! I remember well that painful day,
When the keen knife (the while my heart's core bled)
Sever'd the branch to save the fragile tree;
Without a murmur or a tear from thee.

Month followed month and year succeeded year;
I could not bring my lips to name thy name;
At thought of thee there fell the unconscious tear;
I humbly bowed, but sorrow had its claim.
So good, so quick, so wise, what hopes appear
Of manhood ripening to a virtuous fame:
Beloved and loving—yet all could not save,
Those hopes were buried in the silent grave.

But not our love—stronger than hope or grief
It has survived, remains, and will remain;
Time to our poignant anguish brought relief,
And now thy memory is sweet again.
And is not this a pledge of life eterne?
Nature still clinging to her lost desires?
Towards my son, though dead, my feelings yearn;
To meet him and not part my heart aspires.
O thou, who brought immortal life to light,
Thou Son of God, direct my steps aright.

From the Church.

THE ORGAN.

When beneath the nave,
High arching the cathedral organ 'gins
Its prelude lingeringly exquisite
Within retired the bashful sweetness dwells;
Anon, like sunlight, or the floodgate rush
Of waters, bursts it forth, clear, solemn, full;
It breaks upon the mazy fretted roof;
It coils up round the clustering pillars tall;
It leaps into the cell-like chapels; strikes
Beneath the pavement sepulchres; at once
The living temple is instinct, a blaze,
With the uncontroll'd exuberance of sound.

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The organ is an instrument of great antiquity, and was known to the Romans during the latter period of the empire, though not in its present state. St. Jerome, a father of the fourth century, describes one that could be heard a mile off, and says that there was an organ at Jerusalem, the sound of which reached even to the Mount of Olives. It was in use among our Anglo-Saxon ancestors, as passages in the works of Aldhelm (who died A. D. 709) and Bede, (who died A. D. 735,) most fully prove. "St. Dunstan, (who died A. D. 908,) great in all the knowledge of his day," remarks Sharon Turner, "as well as in his ambition, is described to have made an organ of brass pipes, elaborated by musical measures, and filled with air from the bellows;" and in the tenth century one was erected in Winchester cathedral by St. Elphage, which was of such immense power, "that," the same writer remarks, "the effect of its diapason and choruses on the ears of the Anglo-Saxons must have been so tremendous and so like a battle cannonading, that all melody must have been lost in the overpowering roar within a confining edifice, however spacious." Seventy men, forming two companies, which worked alternately, supplied it with wind; so that in the cathedral there were probably, according to the conjecture of the Rev. H. Soames, many unglazed apertures, otherwise machinery so colossal must have emitted sound almost beyond endurance.

From the tenth century organs were more and more introduced into cathedrals, abbeys, and larger churches, until at last they became identified with the national worship. The hand that for a time expelled them from the sanctuary was that of their own familiar friends, of a party in the very bosom of the Church.—When the Puritan clergy were gradually undermining the battlements of the Establishment, and depriving it, one after another, of those decent ceremonials which constituted its outer wall of defence, they levelled some portion of their wrath against that ungodly relic of Popery, the organ. In the commencement of Queen Elizabeth's reign, the leaders of the Nonconformists, though still remaining within the fold of the Church, included the use of music and of organs in divine worship among the scruples which their tender consciences could not overcome. In vain did the moderate divines of Zurich, to whom they referred their doubts and difficulties, advise them to submit to many matters indifferent in themselves, rather than endanger the peace of the Reformed Church of England. Their blind zeal, which at first could not tolerate an organ, went on unrestrained until the Church itself fell beneath wounds inflicted on it by its own undutiful children. When Laud succeeded the Puritannic abbot in the See of Canterbury, he found the chapel at Lambeth "a scene of filth, disorder, and decay,"—internally and externally neglected, the organ broken and tuneless. This he immediately repaired, and his doing so formed the substance of one of the many baseless charges urged against him on his trial.—He had previously incurred a storm of obloquy, and the imputation of Papistical practices when he introduced an organ into the chapel of St. John's College, Oxford, of which he was the munificent president.

As the darknesss fell thicker and thicker on the Church of England, this instrument, which, by the common consent of many nations for many centuries, had been dedicated to the service of religion, was more and more inveighed against and proscribed. The clergyman who defended its use was summoned before the Committee for Scandalous Ministers, or, as it might be more appropriately termed, the Scandalous Committee for Ministers: the organs were sold to tavern-keepers, and, ceasing to administer to devotional purposes, became subservient to the Puritan's stolen pleasures, accompanying the demure drunkards of the commonwealth in their "bestial bacchanalias."

So successful was the warfare waged against them, that at the Restoration an organist or organ-builder could scarcely be found. To supply this want, foreign artificers were invited to repair to England; and thus encouraged Bernard Schmidt (Smith) and his two nephews natives of Germany, and Harris and his son, natives of France, commenced trying their fortunes in London. A contest for superiority soon arose between these musical clans, which was decided in favor of the Smiths by the notorious Lord Chief Justice Jeffries. The Temple Church was the scene of this harmonious discord, and the victorious masterpiece still remains within the walls of a sanctuary which a Hooker and a Benson have made vocal with their holy eloquence. The rejected instrument, which, though rejected, was still one of surpassing excellence, travelled to the cathedral of Christ Church at Dublin, and subsequently from thence to the parish church of Wolverhampton.

Though the organ is admitted into the Churches of England, Holland, and Rome, and into those of Germany, Protestant as well as Catholic, it is entirely banished from the severer forms of the Scottish Kirk. Yet even in the latter denomination some innovating Erastians, as old Mause Cuddie would have designated them, have at various times attempted to introduce the "Kist fu' o' whistles" into their places of worship. Bishop Horne, in a sermon preached by him in 1784 at the opening of the new organ in Canterbury, says that he believes some Presbyterian ministers have adopted it in their chapels. In the Presbytery of Glasgow, however, at their meeting on October 7, 1807, after deliberating at great length, a resolution to the following purport was adopted:—"That the Presbytery are of opinion that the use of organs in the public worship of God is contrary to the law of the land, and to the law and constitution of our Established Church, and therefore prohibit it in all the churches and chapels within their bounds." And this may be considered as the general opinion of the Kirk. I am not aware whether our respectable half-brothers, the Wesleyan Methodists, are friendly, as a body, to the introduction of organs into their chapels. One of their brightest ornaments, the late Rev. Richard Watson, gave his opinion in favor of their use in large chapels, when the end for which they are introduced, to assist congregational singing, is steadily maintained.

In our own venerable and beloved Church, which steers a midway course between the chilling nakedness of Nonconformist worship, and the gorgeous ceremonies and sensual allurements of the Roman Catholic ritual, the use of organs has not only been sanctioned by immemorial prescription, but vindicated by our most learned, pious, and apostolical divines.—Jeremy Taylor, whose prose is but one continuous strain of the noblest, the sweetest, and most musical poetry,—and whose heterodoxy on this point must therefore strike us as the more extraordinary,—in a tone of faint and dubious approval, says, he "cannot condemn instrumental music if it be used as a help to Psalmody." Yet a higher authority on such a subject, the wise and irrefutable Hooker, has delivered a decision which, it may safely be pronounced, is the rule of our Church to this very day:—"They which, under pretence of the law ceremonial abrogated, require the abrogation of instrumental music, approving nevertheless the use of vocal melody to remain, must show some reason wherefore the one should be thought a legal ceremony, and not the other. In church music * curiosity and ostentation of act, wanton, or light, or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions which the matter that goeth with it leaveth, or is apt to leave in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance unto it. On the other side, these faults prevented, the force and efficacy of the thing itself, when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify, not the understanding, because it teacheth not; yet surely the affection, because therein it worketh much. They must have hearts very dry and tough, from whom the melody of the Psalms doth not sometimes draw that wherein a mind religiously affected delighteth." "It is not wonderful," says Dr. Hawkins, the Rev. Provost of Oriel, the latest authority I can adduce, "that the organ has been so long and so closely connected with sacred songs and sacred edifices, when it does not necessarily divert even a single Christian from his own devotions, and yet so beautifully and appropriately assists the devotions of the whole congregation by its magnificent compass and its solemn tones."

Who that has ever poured out his devotions within one of England's venerable cathedrals, survivors of the Puritannic tempest, without feeling himself enwrapped in a frame of mind, pure, spiritual, and seraphic? As the organ swells or sinks, he rises and falls with its wings; he soars from a world of pain into regions such as Milton has described, and enjoys a fruition such as the same bard represents angels as enjoying, when they "circle the throne of heaven rejoicing," and strike hallelujahs from their golden harps. If aught of earth intrude into his thoughts, it is perchance a passing vision of the angelic Herbert wending his way to Salisbury, to taste his "heaven upon earth," cathedral music; or of the blind Milton reviving the ancient union of poet and musician, and with his own hands pouring melody into his own ears. Perchance also, when the worshipper's overstrained imagination returns from wandering through the empyrean, where it has been lost in conjecturing the condition of saints and martyrs in their beatified state, he thinks of those earthly means and appliances which may assist him in attaining an immortality, the glories and bliss of which it is beyond the power of man to conceive.—Among these he instantly recollects that the ministrations of his fathers' Church are the most efficient, and filled with the genius of the place, ravished with the strains that softened the Puritan Iconoclast, with the monuments of ages around him, bathed in a flood of varied light, poured through the rich-painted windows, and with the dust of generations beneath him, he vows within the secret chambers of his heart, that, while the breath of life is in his nostrils, he will defend the bulwark of England's liberties, the national Church, internally he ejaculates, "When I forget thee, O thou Church of my country, may my right hand forget its cunning!" "Let us," writes the Quarterly Reviewer, whom I suspect to be Dr. Southey, "let us bring the sternest of our northern brethren, who ever denounced the Papistical 'Kist fu' o' whistles,' and place him within the choir of York, or in King's College Chapel' and if he be not entirely of Cassius' vein, we do not doubt that we should find him surprised into involuntary devotion; and even perhaps bowing the knee to Baal. There is something in that wonderful instrument, which the Puritan spirit would rashly have assigned over to the enemy, the fulness of sound, without the visible appearance of human agency, which appears singularly adapted to devotional purposes. We know little of the human heart, we know little of our own, if multitudes have not felt the purest devotion heightened by those sounds accompanying one of our own simple scriptural anthems; if many, who were never disposed to devotion before, have not derived incalculable advantage from feelings thus kindled for the first time."

The Haarlem organ for a long time bore the reputation of being the largest in the world; but a writer in the Penny Magazine for 1834, states that the organs at Seville, Ge-erlitz, (Upper Lusatia,) Marseberg, Hamburg, Weingarten, (a Benedictine monastery in Suabia,) and Tours, are all larger than that of Haarlem; and that the new instruments at York and Birmingham exceed them all. I have very lately met with an account of a wonderful organ at Freyburg in Switzerland, built within the last six or eight years, and said to be capable of imitating all other instruments and the human voice.—The maker, Moser, now about 75 years of age, is reported to have declined building one on a similar plan for the king of France, saying that he was too old to build another, and that he wished his own city to possess the only instrument of the kind in the world. No one is allowed to see the interior.

The largest organ on this continent is, probably, at Baltimore.

* The end of the church music is to relieve the weariness of a long attention; to make the mind more cheerful and composed; and to endear the offices of religion. It should therefore imitate the perfume of the Jewish tabernacle and have as little of the composition of common use as is possible. There must be no voluntary maggots, no military tattoos, no light and galliardizing notes; nothing that may make the fancy trifling, or raise an improper thought; this would be to profane the service, and bring the play-house into the church. Religious harmony must be moving, but noble withal; grave, solemn, and seraphic; fit for a martyr to play and an angel to hear. It should be contrived so as to warm the best blood within us, and take hold of the finest part of the affections.

Jeremy Collier.

From the Southern Churchman.

THE REV. MR. JARRATT.

I was in my 31st year, when I took upon me the pastoral charge of some thousands of souls, in the county of Dinwiddie and parish of Bath. An awful charge!

At that time I stood alone, not knowing of one clergyman, in Virginia, like minded with myself; yea I was opposed, and reproached by the clergy—called an enthusiast, fanatic, visionary, dissenter, Presbyterian, madman, and what not;—yet was I so well convinced of the utility and importance of the truths I declared and the doctrines I preached, that no clamor, opposition, or reproach, could daunt my spirits, or move me from my purpose and manner of preaching, or induce me to give flattering titles to any man. I durst not prophesy smooth things, nor flatter the highest in their follies and vanities.

I had been taught by experience, as well as by reading *the word*, to consider the whole plan of redemption, through a mediation, as founded on the lapsed state of mankind, and their utter inability to restore themselves to the favor and mercy of God, which were lost by the *fall*, by any thing they could either do or suffer. I knew also, that they who are whole see no need of a physician, but those that are sick, and consequently that a sense of danger and misery was requisite to excite speedy and vigorous efforts for help and deliverance. I therefore judged it necessary to adopt that method of preaching, which might have the most direct tendency to make sinners feel their situation, and be sensible of their guilt, danger, and helplessness.

Nothing short of this will probably turn the attention of the human race to the invitations of the Gospel, and render a Saviour precious to their souls. To effect this, I began my ministry with the doctrine of original sin.

I have no notion of entertaining unawakened mortals with florid harangues and fine paintings of moral *virtues*, as is too commonly the case in our day. The word *virtue* or *moral virtue* is the cant term of all our velvet-mouth preachers. Modern sermons, both from the pulpit and the press, are generally full of it. It is indeed a very pretty word and sounds soft and smooth. It means *something* or *nothing*, according to the fancy of the reader or hearer.

But I consider this favorite word to be of heathenish extraction, and therefore cautiously avoid it in all my public discourses. Instead of moral harangues, and advising my hearers, in a cool dispassionate manner, to walk in the *primrose paths of a decided, sublime, and elevated virtue*, and not to tread in the foul tracks of *disgraceful vice*, I endeavored to expose, in the most alarming colors, the guilt of sin, the entire depravity of human nature—the awful danger mankind are in, by nature and practice—the tremendous curse to which they are obnoxious—and their utter inability to evade the sentence of the law and the strokes of divine justice, by their own power, merit, or good works.

These doctrines are very grating and mortifying to the pride of man, and therefore the more necessary to be often repeated and warmly inculcated, that the haughtiness of man may be brought down, and the lofty imaginations laid low; that Jesus Christ may be gladly received as a Saviour in a desperate case.

In a word, my plan was, first to convince of sin. Second, of inability. Third, to point out the remedy and press the convicted to fly to Jesus Christ, and rest on him for complete salvation. And fourth, to exhort those who believed to be careful to maintain good works, and go on to perfection. Or, in the words of St. Paul, *to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of* God.

The genuine doctrines of the Gospel when preached in due order, and inculcated with any just degree of animation and *pathos*, seldom fail of producing good effects, more or less.

I had the exquisite pleasure of seeing this realized, among the people of my charge, before I had labored very long.

A religious concern took place, and that important question, *what shall I do to be saved?* was more and more common.

This anxiety was manifested, not among the lowest, but rather the middle ranks of the people. Not that I suppose none of the poorer sort were convinced of sin and truly concerned for their souls, but they did not make me acquainted with it, because, at that time, people in the lower walks of life had not been accustomed to converse with clergymen, whom they supposed to stand in the rank of gentlemen.

As soon as I discovered a religious concern in the parish, I no longer confined my labors to the churches and pulpits, on Sundays, but went out by night and by day at any time in the week, to private houses and convened as many as I could, for the purpose of prayer, singing, preaching and conversation. This was a great novelty in a minister of the Church; but it was beneficial in its consequences.

I think more solid, lasting good was done by these means than at the church. For though the first solemn impressions and healthful convictions were generally made by the sermons preached at the churches—yet, in the more private meetings those impressions were deepened and more durably fixed.

At the same time the people had an opportunity of having their judgments more informed, than by having a public sermon, as any one was at liberty to ask any religious question and propose any doubt they chose.

This method, as it tended to convince the people of their want of religious instruction, pointed out to me, at the same time, their necessities, and enabled me the better to judge in what manner I ought to address them from the pulpit, so as to suit their capacities, circumstances, wants, &c.

Ministers who are not accustomed to converse frequently and familiarly with their flocks, can have but little conception of the small degree of Christian knowledge which is to be found among them—or how little they know of themselves—of God—of Christ, and the way of salvation through *him*, or indeed of any thing they ought to know.

The religious concern among the people of Bath soon enlarged the bounds of my labors. Such a work could not be confined to a corner. The sound of it quickly reached to the neighboring parishes, and from thence to counties and parishes at a greater distance. This moved many scores from other parishes to come and see and hear for themselves. My churches were now crowded from time to time, with a concourse of *strangers* both far and near. Several of *these* also felt the power of divine truth—were convinced of their guilt and danger—and in a while professed to be happy in God. By these things more and more were excited to attend the churches, and convictions and conversions increased, and spread into counties still more remote.

Butterwood church where you were wont to attend had generally the most crowded audience, and soon became too small to hold one-half the congregation. One large wing and then another were added to it, but yet room was wanting. It gives me pleasure now to review those happy times, and the many precious, reviving seasons, when the Spirit was poured out from on high and such a number of souls was gathered into the fold of the *great Shepherd*. Several such seasons took place between the years 1764 and 1772. Something of this, at least, toward the latter part, you can remember, and I trust will ever remember with joy on your own account, as well as of others.

In the course of these years, a great many souls were, in a judgment of charity, savingly converted to God, and obtained remission of sins, by faith in Jesus Christ.

As the subjects of this blessed change of heart and state were by no means confined to the county of Dinwiddie, those who from other counties had tasted the goodness of God, were anxious that others also might be possessed of the same grace, especially those who were nearly allied to them. They therefore wished them all to hear those truths preached which proved so beneficial to themselves. But as some would not ride so far, and others had not the conveniency, I was frequently and earnestly solicited by one and another, from different quarters, to come over and help them and give all their friends, &c., an opportunity of hearing. Thus commenced the enlargement of my bounds of preaching, which in process of time extended to a circle of five or six hundred miles *east, west, north and south.*

The clergy, in general, were opposed to me, and unwilling to open their church doors for me, and some absolutely refused me their pulpits. And, moreover, because many churches were not large enough to contain the congregation which would attend—or, because, many times, it was more convenient to appoint the meeting at a place where no church was, a combination of circumstances gave rise to my preaching in open air, under *trees, arbors* or *booths.* On such occasions my congregations have frequently been so numerous, that the extremities of the audiences stood at the distance of fifty, sixty, or eighty yards from me, on the right and left, and in front. But kind Providence had favored me with such strength of constitution and soundness of lungs, that, without any disagreeable strain of voice, the farthest off could hear as well as the nearest.

The boundaries of my labors had been enlarging from the year 1765, but from the year 1776 to 1783 my circuit of preaching was considerably increased; but yet I could not comply with the many solicitations I had from different quarters still more remote. However, I complied so far, as to preach in many counties, both in North-Carolina and Virginia. In Carolina I visited the counties of Northampton, Halifax, Warren, Franklin and Granville. In Virginia the counties of Brunswick, Greensville and Southampton, on the south; Lunenburg, Mecklenburg, Charlotte, Bedford, Prince Edward, Nottoway and Amelia, on the west; Cumberland, Powhattan, Chesterfield, Henrico, Hanover, Caroline, King and Queen, and King William, on the north; and New Kent, James City, Charles City, Surry and Sussex, on the east.

During these years of travelling in the places just mentioned, I regularly attended the three churches in my own parish—hardly ever failing to be at one or another in rotation every Sunday, except perhaps three or four Sabbaths in the year, when the distance I had gone from home was too great, and the appointments made for preaching were too many to admit of my return in the course of one week. But for these few Sundays I think I made ample satisfaction to my own parish, by preaching twice or thrice on the Lord's day and frequently on week days in various quarters of it. By the blessing of God my efforts were crowned with considerable success, and the Lord gave me many souls to my ministry, both at home and abroad. But on this point I must be sparing. God *gave the increase.*

Having occasionally mentioned the *sacrament* it may not be amiss to enlarge a little on that subject, as it may serve to illustrate the low state of religion in the Episcopal Church in Virginia, thirty or forty years ago, and also evince the good effects of preaching the humbling doctrines of the Gospel of free grace in their simplicity and purity. The sacrament of the supper had been so little regarded in Virginia, by what were called *church people*, that generally speaking, none went to the *table* except a few of the more aged, perhaps seven or eight at a church. The vast majority of all ages, sexes and classes seemed to think nothing about it, or else thought it a dangerous thing to meddle with. Accordingly the first time I administered the sacrament here, about seven or eight communed.—But as soon as the people got their eyes open to see their own wants and necessity of a Saviour, and the nature and design of *the ordinance* was shown, and the obligation, which all professing Christians are under, to remember their dying Friend, according to his own institution, the number of communicants increased from time to time, so that in the year 1773, including those who constantly attended from other parishes, the number was, at least, nine hundred or one thousand. A great part of these, I trust, were gracious souls, and such as were truly in earnest to work out their salvation. I did not suppose this to be case of all, for notwithstanding my *fencing the tables* by laying down as clearly as I could, the marks and characters of *such* as were invited, and *such* as were not, and pointing out the danger of unworthy receiving—yet, some would go forward, who, as I feared ought not. This I knew not how to avoid, as I never could get that assistance from others which was necessary for the godly discipline of the church. No one man can do this business.

But I had great comfort and satisfaction in this, that among the many hundreds, who attended the *ordinance*, and in judgment of charity, were sincere souls, I heard no jarring string; all seemed to be united in the same mind and judgment—there was no bone of contention—no subject of doubtful disputation. Disputable points had no place in the pulpit, and the same pacific spirit seemed to prevail among the hearers. Contentions were out of the question—it is no wonder, therefore, that genuine religion, the religion of love flourished.

The approach of a communion season, diffused pleasure throughout the parish, among all the godly, and great satisfaction in common with the rest, have I enjoyed on these occasions. To see so many hundreds convened from different quarters, joining devoutly in the divine service; to hear them singing the praises of their God and common Saviour, lustily, and with one heart and voice—to see them listening to the word preached, *with attention still as night*—eagerly drinking in the balmy blessings of the Gospel, dispensed by the instrumentality of one, whom they esteemed *their pastor*—their *guide*—their *teacher*—their *father*, and their *friend*, sweetly communing with me and one another, and myself with all—O it was a little heaven upon earth—a prelibation of celestial joys. Then could I with great propriety adopt the Psalmist's words and say—"Behold how good and pleasant a thing it is for brethren to dwell together in unity." You can recollect some of those delightful seasons, for you have shared in them along with me.

This harmony, though not without some interruption, continued for many years, years much to be remembered, and such as will be remembered with praise and gratitude throughout the ages of eternity.

COMMUNICATIONS.

For the Churchman.

AUTHORITY OF CHURCHWARDENS—POPISH POLICY.

The following learned decision may prove of service to those desiring to be informed as to its subject matter. It is extracted from 1 Hassard's (English) Consistory Reports, all that is of mere local applicability having first been expunged. Orion.

"This was a proceeding against the churchwardens of the parish of St. Botolph, Aldersgate, at the promotion of the Rev. John Hutchins, officiating minister and licensed curate of the said parish, by articles; and the offence was thus stated in the citation:—'More especially for obstructing and prohibiting, by your own pretended power and authority, and declaring your resolution to continue to obstruct and prohibit, the singing or chanting by the parish clerk and children of the ward and congregation, accompanied by the organ.'

"On the part of the churchwardens, it appears to have been supposed, that, as they paid the organist and managed the children, they were to direct when the organ should or should not play, and when the children should or should not chant. The clergyman had ordered the playing and singing at certain parts of the service. The churchwardens forbad both.

"Judgment.

"Sir William Scott.—This is a proceeding by articles against the churchwardens of St. Botolph, Aldersgate, the nature of which has been fully set forth.

"The real question in the case is, whether the fact charged is of a criminal nature? The charge is that of having obstructed a practice approved of by the inhabitants and by the bishop. These are the material averments; for the statement that it had been done by the approbation of former churchwardens is of little effect, as that could not in this instance operate as a rule to their successors.

"The first point is, whether these churchwardens have a right to interfere in the service of the Church? as if that interference is legal in any case, it is so in the present. To ascertain this, it is proper to consider what are their duties; and I conceive that originally they were confined to the care of the ecclesiastical property of the parish, over which they exercise a discretionary power for specific purposes. In all other respects, it is an office of observation and complaint, but not of control, with respect to divine worship; so it is laid down in Ayliffe, in one of the best dissertations on the duties of churchwardens, and in the canons of 1571. In these it is observed that churchwardens are appointed to provide the furniture of the church, the bread and wine for the holy sacrament, the surplice, and the books necessary for the performance of divine worship, and such as are directed by law; but it is the minister who has the *use*. If indeed he errs in this respect, it is just matter of complaint, which the churchwardens are obliged to attend to; but the law would not oblige them to complain if they had a power in themselves to redress the abuse.

"In the service the churchwardens have nothing to do, but to collect the alms at the offertory, and they may refuse the admission of strange preachers into the pulpit. For this purpose they are authorized by the canon, but *how?* When letters of orders are produced their authority ceases.

"Again, if the minister introduces any irregularity into the service, they have no authority to interfere, but they may complain to the ordinary of his conduct. I do not say there may not be cases where they may be bound to interpose; in such cases they may repress, and ought to repress, all indecent interruptions of the service by others, and are the most proper persons to repress them, and they desert their duty if they do not. And if a case could be imagined in which even a preacher himself was guilty of any act grossly offensive, either from natural infirmity or from disorderly habits, I will not say that the churchwardens and even private persons might not interpose to preserve the decorum of public worship. But that is a case of instant and overbearing necessity, and that supersedes all ordinary rules. In cases which fall short of such a singular pressure, and can await the remedy of a proper legal complaint, that is the only proper mode to be pursued by a churchwarden, if private and decent application to the minister himself shall have failed in preventing what he deems the repetition of an irregularity. At the same time it is at his own peril if he makes a public complaint, or even a private complaint, in an offensive manner, of that which is no irregularity at all, and is in truth nothing more than a misinterpretation of his own. I shall pass over a case which has been cited from the State Trials, as it was one of party heat, that took place in times of party ferment, and is of smaller authority on that account.

"I am next to consider whether the churchwardens, if having authority, have interposed in this case to hinder an illegal or legal act? And in this branch of the question I dismiss all considerations of expediency, which is in the ordinary himself alone,—the court judges only of the legality. Has then the bishop a discretion upon this subject? Those who have undertaken to show that he has not must show a prohibition which restrains it; and in order to establish *this*, it is said, that though singing part of the Psalms is properly practised in cathedrals, it is not so in parish churches. No law has been adduced to this effect, but modern usage alone has been relied on; and it is said that such has been the practice from the time of the Reformation. This, however, is not supported by any particular statement of fact or authority.

"In the primitive Churches the favorite practice of the Christians, to sing hymns in *alternate verses*, is expressly mentioned by Pliny in one of his epistles to the Emperor Trajan.—The Church of Rome afterwards refined upon this practice: as it was their policy to make their ministers considerable in the eyes of the common people, and one way of effecting *that* was by appointing them sole officers in the public service of the Church, and difficult music was introduced, which no one could execute without a regular education of that species. At the Reformation this was one of the grievances complained of by the laity; and it became the distinguishing mark of the Reformers to use plain music, in opposition to the complex musical service of the Catholics. The Lutheran Church, to which the Church of England has more conformed in discipline, retained a choral service. I have to discuss a question of illegality, not of incongruity. It is true, indeed, that what is obsolete is liable to the objection of novelty, and likewise, that it has been tried and laid aside. The court would not therefore advise the minister to introduce what may be liable to such remarks against the inclination of the parishioners, and the approbation of the bishop. But this is matter of expediency and discretion, which the court must leave to the consideration of others. Having thus declared that the churchwardens are not entitled to interfere, and that the practice is legal, it may be expected I should admit these articles. I am certainly authorized to do so; but I shall suspend their admission till the first day of next term, recommending an accommodation to the parties, and only intimating that the general sense of the parish, properly obtained, will weigh very much with the court in the further consideration of this subject."

For the Churchman.

ANNUAL EXHIBITION OF THE DAILY INFANT MISSION SCHOOL.—NO. I.

This anniversary was appointed for the evening of the 13th of Feb., but owing to the inclemency of the weather, it was deferred until the 15th. The friends of this interesting school very anxiously hoped that this latter appointment would meet the convenience of those who were able and willing to furnish the means necessary for sustaining the school; but it was ordered otherwise. The night of the 15th was dark and cold. Few of the wealthy were present, and but sixty-three dollars were taken up, where from two to three hundred had been looked for, and most sadly needed. The annual expenses of the school amount to at least $550. There was but little remaining in the treasury before the above collection was taken, and but a small sum has since been received. A deficiency of some hundred dollars remains to be supplied. This must be made up in some way, or this school, which has thus far proved a rich blessing to multitudes of poor parents and children, must be entirely abandoned. It averages at present about 120 daily attendants. These are under the instruction of two principal teachers and two monitors. The school itself, tho' so far connected with the City Miss. Soc. as to be under the charge of its missionary, is not, as some have supposed, sustained by the funds of this society. It owes its existence and support to the voluntary exertions of benevolent ladies belonging to several of our Episcopal churches in this city. These ladies go on to labor for this infant flock from year to year quietly and unobtrusively like mothers serving their own children. Their time, money, and personal efforts have been cheerfully rendered. Who can see them thus engaged in a work which he knows to be one of special mercy, and yet not feel that he should encourage their hearts with such aid as he has to bestow? Who, without pain, can think that these poor children may be deprived of their school, which is now almost the only joy and blessing of their lives? And who, by withholding his mite, will help as it were, to scatter these little ones to the homes of their poverty, robbed of the only gentle, and winning, and Christian influence, which has yet cheered their young breasts, or gives

them the least hope that *their* days will be better than their fathers.

Let any one who understands the power of *early impressions*, step into this infant school for an hour or the Sunday school, with which most of the pupils are connected—let him consider the character of the lessons there taught, and if he loves GOD, his country, or the happiness of his kind, he will not be the one to show indifference towards an institution, whose bearing is so direct upon the dearest interests of man. Especially when he hears that such a work of goodness is really in danger of ceasing altogether for the want of means, he will ask himself the humane question—Can I not spare a trifle? And before he forgets to answer it, or his heart waxes cold, he will see that this trifle is on the way to do its heavenly work of charity.

Donations in money or clothing will find a welcome reception, if left at the Episcopal Press, 28 Ann st., at Sword's, Stanford & Co. 152 Broadway, with the treasurer, Mrs. Blunt, 132 Prince street, or at the residence of the missionary, E. B. Kellogg, 401 Hudson street.

Annual Report of the Board of Managers of the Daily Infant Mission School.—No. 1.

In presenting their Sixth Annual Report, the managers bow with grateful hearts to the high and holy One, who hath blessed their labors and crowned the year with his goodness. While they report the school in successful operation, they acknowledge their privilege in being allowed to aid by their humble efforts in doing good in their generation.

The total number of children registered is 1265, of these 312 have been admitted the past year. The average daily attendance is about 150.

Two teachers and a monitor are engaged in giving instruction in those branches calculated to prepare their pupils for future usefulness in this world, and in inculcating those gospel truths and precepts, which, with the Divine blessing, will fit them for eternal happiness hereafter.—One of the managers is alternately at the school, aiding and assisting the teachers during a part of each day. The managers would here add a word of approbation and encouragement to teachers; they would urge them to increased diligence; not to be weary, but to persevere in well doing, assured they will in no wise lose their reward.

It must be borne in mind that this school is *not supported* from the *funds* of the *City Mission Society*, but is entirely dependent upon the voluntary contributions of the benevolent. Many indeed, appreciating this institution for the instruction and amelioration of a portion of the poor children in this city, have given of their means for its support. May He, who has said, "Suffer little children to come unto me and forbid them not," bless those who have thus generously contributed to the pecuniary aid we so much need. Our duties lie within a narrow compass, but much good may be done, if supplied with the means to carry on this important work. We are again under the necessity of appealing to the liberality of those who are able and willing to come forward in our behalf. Our treasury is now nearly exhausted, we have not enough to meet another quarter's expenses; our subscription list, which is the only regular amount we have to depend on, from change of residence and other causes, is considerably reduced; the number of subscribers is now 135. We were formerly enabled, by many valuable donations which were received, to provide clothing for many of the children; but few donations of this kind have been sent in the past year, consequently our means have been very limited, and it has not been in our power to give, except a little to the most destitute.

It now remains with the friends and patrons of the school to decide whether it is to go on or not. Must we, who have been associated together in the school from its organization, who have watched with deep interest its slow but progressive course year after year,—must we now see its doors closed against the "little ones" daily seeking for admission? We trust not. We look to you to prevent this and to bid us "go on our way rejoicing." Could you but witness the anxiety of many of the parents, that their *children* should receive the instruction of which they have been deprived, your hearts would indeed be touched and respond to the call now made, to *give liberally*. Altho' ours is a small and circumscribed sphere of action, still much good has we believe *been* done, and much more remains *to do*. The good seed is here sown which, we humbly trust, will in future years bring forth abundant fruit. We leave our cause with you, assured that you will "be ready to give and glad to distribute."

Give as thou hast ability, if much, give liberally, if little, gladly give of that little," remembering the words of Him, who hath said,—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

By order and in behalf of the Ladies' Board of Managers. LAVINIA H. BLUNT, Sec'y.

For the Churchman.

A Critical Grammar of the Hebrew Language, by ISSAC NORDHEIMER, D. P., of the University of Munich; Professor of Arabic, Syriac, and other oriental languages, and acting Professor of Hebrew in the University of the city of New York.

[*Concluded.*]

Another leading characteristic, Mr. Editor, of this grammar is, that it is strictly philosophical. It states the phenomena which may be ascertained by careful and repeated reading of the Hebrew Bible, and accounts for them on principles, founded in the very nature of speech, producing the peculiarities of the language, and showing themselves in other dialects, particularly the oriental. Letters, the sounds of which are modified by the organs employed in giving them utterance, require peculiar modifications of the vowels, by means of which they are fully enunciated. Hence certain changes necessarily arise, and what has been generally regarded as an anomaly, is, in fact, a regularity, a result of the necessary laws of speech, and could not be otherwise than it is, without constituting a strange aberration from a principle of our nature. By proceeding in this way, the author gains two important results.

In the first place, the connexion of the facts with the principle which gives rise to them, is seen and felt by the learner; and therefore, on the ground of association, his memory is aided in retaining them, and indeed he is enabled, I may say, *a priori*, to perceive himself what the specific facts must be. The Rev. Dr. Lee, in the preface to the second edition of his Hebrew grammar, very correctly remarks, "That to present the student with both the synthetical and analytical methods, at the same time, is by far the most likely to give him an interest, and to ground him in the study of the Hebrew language. To cultivate the memory, as well in this as in every other sort of study, I hold to be good; but then I must insist upon it, that to interest and inform the mind is infinitely better. When we have men, and not mere children, to study any language or science, it is our duty to lay before them at once both the rule and the reasons for it; and thus, at one and the same time, to present the grounds of the matter proposed for instruction, with rules calculated to assist the memory in retaining it. By these means the learner will have the advantage of seeing on what grounds his instructions rest, and consequently of determining for himself, whether they are such as are entitled to his cordial reception or not."—pp. 5, 6. It is unnecessary to show how very much this important principle has been overlooked in grammatical compilations, and particularly in Hebrew grammar. An immense multitude of rules has been laid down by Hebrew grammarians, while the principles on which they are founded have been omitted; and doubtless, in many cases, because they were unknown. This is one cause of the multiplicity of exceptions, scarcely less numerous than the rules themselves, which fill the pages of most Hebrew grammars. This formidable array of rules and exceptions has deterred many a one from attempting the study of this all important language. Startled at the apparent difficulty of the undertaking, and seeing before them mountain piled upon mountain, and lost at last in mistiness and clouds, they despair of ever gaining the summit, and with a prudence, which it must be confessed is in a great degree pardonable, determine to abandon the enterprise. Whereas, a fundamental acquaintance with the principle enables the mind to see at once the natural results of it in the rules which the phenomena of the language suggest, and shows that what have often been regarded a anomalous exceptions are in general no exceptions at all.

Another difficulty is hereby removed. It is proved beyond all doubt, that the Hebrew language is not that strange, confused, and indefinite jargon, which many have supposed it to be, and on the ground of which error, have been deterred from an attentive and persevering study of it. Undoubtedly it is not to be wondered at, that a large body of readers who have formed some acquaintance with certain commentators on the Old Testament, should have been confirmed in this supposition, by the strangely varying expositions which are given of the same Hebrew word or particle. This remark, which is founded on an examination of some commentators, is equally applicable to some grammars. According to Dr. Nordheimer, all supposed anomalies are strictly reducible to rule, and the Hebrew, instead of being the most irregular of languages, is in fact the most regular. If the student of his grammar should not feel willing to acquiesce in so unlimited a representation of the normal character of the Hebrew tongue, he cannot but allow, that, in multitudes of cases, seeming irregularities are accounted for, and whole classes of peculiarities explained on principles, which are necessarily founded in the peculiarities of certain elements of speech. In order to illustrate what has just been said, let the author speak for himself, on the subject of what are usually called irregular verbs.

"According to the paradigm of *katal* are conjugated nearly all Hebrew verbs, whose three radicals are perfect letters, and which we have therefore termed *perfect* verbs. Besides these, there are a great number of verbs which exhibit certain peculiarities of inflection, caused, for the most part, by the occurrence of an imperfect letter in the root; we shall accordingly include them under the general appellation of *imperfect* verbs. These verbs have been improperly called by grammarians *irregular*. We say improperly, because in Hebrew we meet with none of those arbitrary deviations from the normal mode of inflection, which are of such frequent occurrence in Greek, for example, and the modern languages of Europe, and of which the dictum, *usus est tyrannus*, is conceived to furnish all the explanation required. The peculiarities of the Hebrew verbs to which this epithet has been applied, are all susceptible of illustration, as the necessary consequences of the nature of the letters entering into their composition. According to those peculiarities, we shall divide them into the three following classes.

Class 1. Verbs undergoing a change in the vowels alone, viz. those whose root contains a guttural letter.

Class 2. Verbs, one of whose radicals, (generally the liquid *nun*,) is rejected.

Class 3. Verbs undergoing a change or rejection in both consonants and vowels; comprising those whose root contains a weak letter, or whose second and third radicals are alike."—p. 130.

It would be inconsistent with the nature of this notice, and indeed with that of the publication in which it appears, to follow the author in his application of the principle to the three classes of verbs. The reader, who wishes to examine the subject, is referred to the pages that follow, and particularly to pp. 163–7, and 187, 188, and 191.

The orderly arrangement in which the various subjects contained in this work are presented, is a circumstance in its favor of no small importance. Every thing is lucidly disposed, so that the learner soon knows where to find information on any topic connected with Hebrew grammar. To which I would add, that the introductory table of contents and the index at the end of the volume, afford more than ordinary facilities to the student, who determines, by repeated attention to the praxis, to make himself familiar with the forms and grammatical construction of the Hebrew language. The advantages of a proper arrangement, whereby the information wished for may be found without difficult and repeated research, is too well known to all who have paid any attention to the study of languages to require a single word of remark.

I cannot conclude, Mr. Editor, without taking notice of the accuracy and uncommon beauty of the typography of this Hebrew grammar. In this respect alone, the work is highly honorable to the country as a literary production. The general appearance of the book is neat and elegant, and the execution of the paradigms of the verbs and nouns, especially those on the sheets appended to the end, is, I believe, unequalled, certainly not exceeded either in England or this country.

"The author presents his work to the American public, as a slight testimonial of the warm feelings of gratitude which he entertains for the kind reception he has experienced in this, the land of his adoption." It will doubtless be received with the same kind and friendly disposition in which it is offered; and I trust that the deserving author will receive the full reward of his labors, in seeing the rapid progress of Hebrew learning among us, and also in that species of remuneration without which the learned can no more subsit than the ignorant. With this hope, I close this communication, by cordially recommending his book to the Hebrew student. T. H. S.

For the Churchman.

ADVERSARIA.—NO. V.

Ex fumo lucem. I do not know that any book has been written, fully digesting and illustrating the evidences afforded by heathenism to the truths of Christianity. There are authors without number, who have introduced a section from Tacitus or a line or two from Martial to add confirmation to occurrences related by the evangelists, and a few perhaps who have given a chapter to the general evidence of heathenism, but none that I know of who have made this evidence the subject of a single work. Abundantly would such a book repay the labor of compilation. It might indeed, if written in learning's universal language, and by another Politian in taste, be ranked, with him and Buchanan and the rest of that small but noble company, among the very heathen classics, whose gold it had brought to Sion. It is the illiberality of ignorance which declaims against these mighty dead. The bad books (for such these undoubtedly be) are the very ones which cannot be got at without difficulty, so that the bibliopolist has to wait long before their places in his collection are filled. I need not endeavor to enumerate the booksellers who have not a half dozen editions of Byron and Moore. A single work of one of these poets has done (is doing) more to corrupt the world than all the satires and epigrams of antiquity.

Rather, with the devout and gifted Miss Jewsbury, let us humbly speak of those to whom Heaven has given genius, that has wrought itself a name which cannot die.

"Oh blame not then Elysium's phantom field,
Though there the hunter drew again his bow;—
Valhalla's hall hung round with spear and shield,
And echoing war-songs o'er a vanquish'd foe;
Blame not the dreams of savage or of slave,
They told at least of life beyond the grave.

"And they, the masters of the human mind,
Gods in dark ages, lords in ours of light,
Who turned from falsehood, if to truth still blind,
And the wrong hated, if they knew not right;
Scorned oracle, and shrine, and priestly tale,
And if they found not Godhead, found his veil.

"The sage, the poet,—Christian, weep for them!
For them whose dreams Elysium could not cheer,
Doomed the cold weltering waves of death to stem,
And seek the shore beyond with doubt and fear;
Thou, to whom GOD hath shown the truth. the way,
Blame not the mighty fallen—bend and pray."

"*Credin' miracula tanta moliri naturam? Sed natura quid est?*" (Anti-Lucretius.) Hear SENECA (as he speaks through Archbishop Leighton,) on this text. 'Whithersoever you turn yourself, you see GOD meeting you; nothing excludes his presence; he fills all his works.—Therefore it is in vain for thee, most ungrateful of all men, to say thou art not indebted to GOD, but to nature, because they are in fact the same. If thou hadst received any thing from Seneca, and should say thou owedst it to Annæus, or Lucius, thou wouldst not thereby change thy creditor, but only his name; because whether thou mentionest his name, or his surname, his person is still the same.'

Slaughter of the Innocents.—Macrobius, intending only to commemorate an emperor's jest, has accidentally confirmed the sacred historians. "When he (Augustus) heard, that among the boys of two years old and under, whom Herod king of the Jews commanded to be slain in Syria, his own son was also killed, said: It is better to be Herod's pig, than his son." (Macrob. Saturnal. lii. c. 4., Ed. Bipont. i. 341.)

The final judgment.—Antiquity is full of allusions to a destruction of the world by fire, and I may perhaps add, to a final judgment.

M. A. Seneca, at the conclusion of his book "de consolatione," has a very striking passage in illustration of this. The book is not at hand, and I cannot quote it; but he distinctly says that "the world and all things therein shall be burnt up," in so many words, and that "*sidera sideribus incurrent.*" So Lucan (in the first book of the Pharsalia) yet more fully. He says that "old chaos shall return, the stars shall rush against each other, blazing constellations shall seek the deep," &c. (Lucan's imagery will hardly bear an English dress.) So Lucretius (book v.) "*one day* shall utterly destroy it, and the vast fabric of the world, so many years sustained, shall fall headlong," &c. And Ovid (Met. 61,) speaks of the time when "the sea, and the earth, and the heavens," should be burned up. And Plato in his Timæus darkly:—"The earth was made with the heavens; as together made, so together they shall be dissolved, if ever there be any dissolution."

These references have been thrown together from books at hand. It is but a small part of this branch of the evidence. Indeed one of the most interesting illustrations, from the compositions called The Sybilline Oracles, has been omitted. This also speaks of the rushing together of the heavenly bodies, "*cæli quoque lumina in unum fluxa,*" and is again but an amplification of the sacred words above quoted. Another field of investigation on this point, is the immense literature of China, and the sacred books of Hindostan. It is here, if any where, that we might expect to find allusions to a general judgment; and as so little is to be found in this country (in the knowledge of the writer) upon the early religious notions of the Chinese and Hindoos, he has thought it not improper to allude to the possibility of gaining some evidence for them. I have shown the fertility of this field of research. May it be investigated!—There are perhaps more grounds than one for considering it an axiom, that "*religio verissima, quæ antiquissima:*" I will add only, as somewhat akin to the last paragraph, a curious opinion of Sir Isaac Newton's in respect to the manner in which the destruction of the universe would be accomplished. He believed, and cherished the belief to the last, (as appears from a conversation with his nephew which took place when he was eighty-three) that the final conflagration would be caused by the immense augmentation of the sun's heat, in consequence of the falling upon it of a comet, (the comet of 1680 he referred to.) For he supposed these bodies to be "the aliment by which suns are sustained," and concluded that they were in a state of progressive decline upon the suns round which they respectively swept, and on these suns from time to time fell. And if the existence of that luminous ether, which has been imagined to exist, pervading space, and acting upon (and diminishing) the velocity of the comet in its orbit, and thereby diminishing the influence of the centrifugal force, be satisfactorily determined, it necessarily follows that the comet at some time or other must fall upon its sun, and so our comets on our sun. Here, however, though not inhibited to speculate, we shall speculate in vain. PHILARCHÆUS.

NOTE.—I have just met with an illustration of the phrase good by'e, which puts the derivation offered in the last number of the Adversaria beyond a doubt. In the ordinary editions of Hamlet, the following words close a speech of Ophelia:—"Good night, ladies; good night, sweet ladies; good night, good night." But in the original edition of this play, 1603, (as reprinted by Nicol, 1825,) this passage occurs thus:—"GOD bwy, ladies, so GOD be with you all, GOD bwy, love." It is well known, that this edition was an exact copy of the original, even to the vignettes and typographical blunders.

This is worthy of note, as it overthrows the supposition of our American lexicographer, which (as I had expected) is identical with that in his quarto dictionary. P.

We insert the following article with reluctance, and yet on the whole we do not feel at liberty to exclude it. Our reluctance arises from the consideration that the insertion of the previous articles, from the same pen has given pain and offence to some whose approbation we desire by all reasonable means to conciliate. We cannot, however, acquiesce in the opinion that by opening our columns to discussions of this nature, we are transcending the limits imposed by the General Convention. Surely the acts and proceedings of the Board of Missions are subjects on which the members of the Church are competent to express their views, so it be done with moderation and candor. We cannot but think it right and fair that the importance and comparative value of our various missionary stations should be freely canvassed; and painful, therefore as it is for us to cross the views and feelings of many whose personal friendship we prize, we yet cannot see the justice or propriety of excluding articles which are written with Christian temper, good sense and due deference as we think, to the authorities of the Church. All that can with reason be asked of us, is that we admit articles of a counteractive tendency, when offered. This we have ever been, and still are ready to do; reserving to ourselves the right to suspend the discussion, should it degenerate into contention, or become in any way tedious or justly offensive.

For the Churchman.

MISSIONS.

Mr. Editor, No one who, has any of the spirit, which animated the apostles of our LORD and the ministers of his Gospel in the first ages, after its promulgation, can be even *indifferent* to the cause of *foreign missions*; for my own part, I have read, in the late numbers of the Recorder, extracts from the report of the committee of the House of Commons on Foreign Missions with great pleasure. I am truly rejoiced at the success which has attended the efforts of the Church of England, to make known the name JESUS and extend the blessings of the Gospel of peace and salvation among those unenlightened heathen, who in the providence of GOD have been subjugated to the civil power of that kingdom. I pray GOD, that this work may increase yet more and more, until all these nations become the "kingdoms of our LORD and his CHRIST." The path of duty is evidently marked out for this branch of CHRIST's Church, and nobly has she entered upon it, and may she continue faithfully to discharge the trust committed to her. Suppose, Mr. Editor, that in the large and populous county of York, in England, there was almost an utter destitution of Christian privileges, that there the Church as a society could hardly be said to exist, that here and there a clergyman was to be found, preaching in barns and the private houses of those who gladly received him—that there was in this whole county, a very scanty supply of schools, and institutions for the Christian instruction of youth,—suppose such a state of things in that county,—What should we say, if the Church of England were to establish or continue foreign missions, and leave this wide field lying in her midst thus destitute? Should we not think she was culpably negligent, that she was squandering her means and unfaithful to her trust? Would it not manifestly be her duty, first, to supply the wants within her own borders? Mr. Editor, is not what is only here a supposed case, actually true in the practical missionary operations of our own Church? Let me state a few facts. In some of our states and territories, the Christian privileges of the inhabitants are few, and the Church is not known as a society. From the time that the first bishop of Ohio began to solicit funds in Great Britain, to the time the second bishop completed his solicitations, almost as great an amount of money as they obtained was sent from our own country, and by our own Missionary Society, to establish a boarding and other schools in Greece, if not in opposition to the wishes of the Greek Church, certainly not by its invitation. At the present time, the Missionary Bishop in the west is compelled to suspend the opening of his college and seminary for want of funds—is calling aloud for "laborers in the field," and for means to pay them "their hire"—represents the spiritual wants of the inhabitants to be truly distressing,—and our Church sends this year to sustain the schools in Greece, an amount sufficient to supply in great part his need. The Bishop of Tennessee is compelled to earn his own support by teaching and in the discharge of his duties as a parochial minister; and thus is not enabled even to visit, as he could wish, his most extensive "field;" and many hundreds have been appropriated by our Church to enable a young gentleman to travel in the East, "as a Turk," on an exploring expedition in Persia. From our oldest Missionary Bishop, a stipend which ought to have been annual, was withdrawn by our Missionary Society, and the Bishop in his old days left to be supported from his own scanty means; and some thousands given by the same society to support two young gentlemen in Batavia, to which place, at great expense, they were sent to learn the Chinese language. I could increase the enumeration of facts like these. If then it be true, that under our present plan of missionary operations, a large amount of the contributions of Christian people are diverted from aiding the starving and destitute in our midst, and expended upon far distant, and in some cases doubtful projects; if any of our missionaries are actually encroaching on the awful prerogatives of the bishops of other Churches; if any of them have been induced to adopt measures, even of doubtful expediency, to spread the Gospel of truth and order; in such case I think it the duty of every member of our Church, to consider calmly and seriously whether we have not "erred and strayed." I cannot, Mr. Editor, with a late correspondent of yours, adopt the doctrine of the Church's infallibility. I am persuaded, we ought to make much greater exertions than we ever yet as a Church have made. It is painful to think of the many thousands in our country who are going down to the house of death, without the consolations which the Gospel of CHRIST alone can afford; and this because the means are not supplied, to enable the chief pastors of the Church to send the herald of the Cross where they are *most* needed, and would be gladly received.

Permit me, Mr. Editor, to suggest, as a suitable subject for consideration at the monthly missionary lecture, (which it were to be wished were held in every congregation,) "*the past errors of our missionary operations.*" Let us make it a matter of special prayer, that we may divest ourselves of all "pride and prejudice of opinion," and that we may be led into "all truth." A FRIEND TO MISSIONS.

REDEEMING THE TIME.

Were the present speaker to begin life anew, one of the indispensable maxims of his conduct would be, to avoid, as much as possible, the being associated in any serious business, or the having of stated social intercourse of any sort, with persons habitually destitute of *punctuality*. *Bp. White.*

Religion is the best armor in the world, but the worst cloak.

THE CHURCHMAN.

SATURDAY, MARCH 17, 1838.

NOTICE is hereby given that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

NEW VOLUME.—**The present number is the commencement of the eighth volume of our paper, and it gives us pleasure, in entering on a new year, to tender our thanks to our numerous subscribers and patrons for the continuance of their friendly countenance and support. It is our privilege to count among the number many who bring a clear head and honest heart to the perusal of our pages—many who take an active part in the concerns of the Church, and not a few (and we are proud to add that the number of such is increasing) of high repute for information and intelligence. The majority of these have stood by us through good report and evil report:—doubtless they have seen much to censure and more to regret; still they have stood by us, making a generous allowance for our infirmities and extending to us their support. We thank them: we reciprocate their friendly and liberal sentiments: we appreciate their regard for the Church, the mother of us all; and we read in their continued and increasing patronage an admonition to greater diligence and faithfulness in the discharge of our duty, so as best to secure their friendly encouragement, the approbation of our conscience, and the welfare of the Church.**

Surely if any person can appreciate kindness of this nature, it is the clergyman who has the honorable misery to labor through the weekly press. The parochial clergyman is personally acquainted with his flock. He lives among them in the freedom of domestic intercourse: and when he ascends the pulpit to impart to them the fruit of his meditations and studies, he speaks in all the confidence of secured and reciprocal affections. Whatever is unguarded in his discourse is unobserved, speedily forgotten, or readily forgiven: whatever possesses peculiar interest is responded to by the present sympathies of his audience. Thus alike in his happier and less happy efforts he may go on his way rejoicing. But how different with the editor! He is personally a stranger to the vast majority of his readers. He has no other hold on their affections than the common bond of natural philanthropy, or what often proves (alas for the confession!) the more brittle and icy chain of Christian charity.—Most bitterly does he feel that for every "idle word," he will be brought to judgment. Most happy is he if it be only "idle words" that are thus visited with present retribution. But, alas! let his words be ever so carefully weighed and measured, considered and reconsidered; let him resolve ever so firmly, with good Hezekiah, "To walk softly all his days in the bitterness of heart," still, if he speaks with plainness as well as prudence, or steps with firmness as well as caution, he is hourly in danger of raising around him a thousand inquisitors jealous of the Church's weal. Or if perchance he is so fortunate as to give utterance to thoughts that speed their way to the hearts of approving readers, quickening their perceptions, enlarging their comprehension, cheering their moments of depression, exciting their inquiries, stimulating their activities, expanding their humane affections, or kindling the fervors of devotion,—where then is his reward? Present reward he has none: no token of sympathy greets his eye; no grateful response falls on his ear. His readers, those with whom he holds weekly communion, those to whose enjoyment he seeks to minister, whose present character he helps to form, for whose future destinies he is measurably accountable, are strangers to him. They to whom he stands in relations of manifold interest, whom he aims to amuse and instruct in light matters, to guide and enlighten, to animate and console in the deepest and dearest concerns of salvation, and who are the constant objects of his labors and prayers—these all stand to him in a relation, the very name of which is enough to chill the current of the soul—that of STRANGERS! A thousand influences pass from him to them, which, whether good, or valueless, or evil, absorb the energies of his soul; while no visible expression returns from them to him save the continuance of their names on the subscription list! And this, again, brings us to the point from which we started, and which we are aiming to enforce, viz. the exceeding gratification which this continuance of the patronage of our subscribers affords. It assures us of the indulgence of all, the approbation of many, and the cordial and steadfast support of not a few. This fact of itself reveals to us the present affections of our readers and our future prospects; and, however seemingly cut off from their sympathies, this assurance may cheer our solitude. When we think therefore of the banishment of Patmos, we are reminded also of its apocalyptic visions.

But highly as we prize the favors which we are now acknowledging, let it not be supposed that we court them, or desire to receive them at the expense of principle. No; praise is sweet, and censure is bitter; but praise is only sweet when it is the unprompted tribute awarded to the honest discharge of duty; and censure is then only insufferable when conscience confesses it to be just. But the applause which is sought for as an end, and which is bought by a mercenary compliance with the tastes and notions of the day, is despicable, and we ask it not. In this respect we have aimed to be frank with the public. We have told them practically and in words, that we do not seek in their views the rules of our editorial conduct. We have aimed to plant ourselves on the fixed principles of reason and revelation, as sustained by primitive antiquity and true Catholicism, and thence to derive our rules for judging the passing events, and topics, and opinions of the day. We have aimed to hold communion with the worthies in the old time before us, and thus to offer the stability of past ages as a counterpoise to the excitement, and a check to the extravagance of the present. When these views have given pleasure, we have rejoiced with those who rejoiced; when they have given pain, we have mourned with those who mourned; when they have excited odium, we have cherished kind feeling in return, and left it to time to secure that indulgence for the motive which was withheld, perhaps deservedly, from the act. As it has been, so it shall be. The public may expect to find in our columns not a reflexion, at least not a designed reflexion, of their own opinions, but an honest expression of ours. If we cross their judgments we must throw ourselves on their indulgence; and this failing we must part, and it shall be their fault if in such a case we do not part in friendship. If we fall in with their previous convictions, we shall be but too happy to receive a continuance of their friendly countenance and support. Only we must tell them honestly that neither approbation and pleasure, nor dissent and regret, nor applause nor censure on their part, will ever induce us to modify our opinions, or to soften their expression at the expense of truth.

With a bishop at our head who holds the principles of the Church in their primitive purity, opposed to whatever is novel and unauthorized, and approving whatever is consonant with settled and Catholic usage; and aiming avowedly and cordially to strengthen his hands in promoting the essentially united interests of the Gospel and the Church, we offer no dubious indication of our course. If any have extended to us their sanction in the expectation of rallying around any other than this appointed centre of unity, we beg them to consider it as void. The experience of every year has served to increase our attachment to the Church, in her distinctive principles, and to make us feel more solemnly the importance of exhibiting her in this character to the world. It is the Church with her ministers and sacraments, as founded by our blessed LORD, as set forth by his inspired apostles, as received by the apostolic and primitive fathers, as reformed from the corruptions of Rome by Cranmer and Ridley, and as vindicated from the aspersions and assaults of the Puritans by Bull, Stillingfleet, and Waterland, and the bright galaxy of divines both English and Americans who have followed in their steps, which we shall essay to proclaim as the authorized depository of GOD's word and the appointed instrument of man's salvation. It is to those, then, who love the Church as the divinely appointed channel of salvation, who assert the authority of her ministry and the dignity of her sacraments, on whom we throw ourselves for support. Their approbation will be the best proof of the value of our labors.

LAW AND PUBLIC OPINION.—It is the glory of our nation that her *political* institutions are the fabric of the people, and we heartily sympathize in the pride with which this reflection inspires the American bosom. It may be feared, however, that the vital distinction between *morals* and *politics* is sometimes overlooked; and we beg leave therefore to remind our readers, that it is to the fundamental principles of moral duty, as distinguished from political institutions, that we designed to apply the principle avowed in our last, —THE LAW MUST REGULATE PUBLIC OPINION. In this sense we conceive the maxim to be duly republican, and absolutely necessary to impose on legislators and on the public generally, a just sense of their responsibilities. Political institutions, it may be granted, are the product of public opinion, and may be modified to suit its demands. They exert, it is true, an influence on the public mind; but it is merely a reflex influence, and one which originally emanated from the people, and which the people therefore are competent to resist: and when the general good requires, they may also abolish the institutions themselves, and form others in their room. But it is widely different with laws for the regulation of moral conduct. These have a deeper foundation. They are not derived from earth, but from heaven: their influence is not reflexive of the people's mind upon itself, but transmissive of GOD's mind upon the people: they are not, like political institutions, the creatures of human wisdom, but the perpetual oracles of the ALMIGHTY SOVEREIGN. They are therefore supreme, totally independent of public opinion, and are designed to guide and regulate public opinion. They may be, as in fact they have been, adopted by the *voluntary consent* of the people; but they cannot be originated by the people, nor can they be bent, softened, or adapted to the opinions and requirements of the people without the most terrible consequences. DO THIS OR DIE is the tremendous sanction with which they are guarded: they must form the mind of society, or society must be dissolved.

The reality and supremacy of these laws, thus immutable, justly formative of public opinion and promotive of public happiness, have been universally acknowledged. It has also been very generally confessed that the grand repositories of these laws are nature and revelation. The form, however, in which they are here delivered is adapted rather to private discipline than to social government. The Deity speaks with the freedom of a father who aims to secure the filial affection and obedience of his children, and who generously supposes that they will observe the spirit rather than the letter of his instructions: and he sets the luminaries of nature and revelation in the moral firmament visible to all men, and sufficient to guide their paths below and to lift their contemplation above. But human government contemplates men as distrustful and selfish: it confides not in their affections and consciences: it must govern by the letter and not by the spirit: it must take the broad and general principles of justice, and turn them into specific and systematic rules and enactments: it must surround itself with manifold tapers, light them with the fire of heaven, and distribute them in all the dark rooms and corners of social life. Here then is the great problem of legislation, to form a code of laws which shall meet the multiplied and varying exigencies of society, and yet be a faithful transcript of the Divine mind. The materials for such a code, as far as relates to its fundamental principles, are given us in nature and revelation: the construction of these materials in an artificial and systematic form, the division and ramification of them to meet the particularities of crime, and the application of them within their divinely prescribed limits to the various circumstances of society are the work of man. Hence the criminal code of a Christian country is partly divine, partly human; divine so far as it retains the clearly-expressed laws of GOD, and human so far as it is an artificial adaptation of these laws to society: divine, for the most part, in its substance and authority, and human only in its form, and in the specifications of those minutiæ on which the Divine will is not expressed, and on which a latitude is allowed; divine in all that is universal and immutable; and human only in all that is local and variable.

The very announcement of the problem shows the impossibility of its absolute performance. No one country, no one age is adequate to its achievement. The nearest approximation to it must be the result of the accumulated experience of ages. Such an approximation is found in the common law of England and this country. This law has grown up with constant reference to the law of nature and revelation: it has aimed never to contravene their decisions: and it may be said, with sufficient, if not with technical precision, as far as respects the fundamental principles of morals, to be resolvable into their elements. It proceeds on the assumption that the Author of nature is also a moral governor, and it aims to embody His will as the grand regulator of the public mind.—Hence this law has a binding force independent on public opinion: the people have the *natural* power, that is, the physical strength to abolish it; but they have not the civil or social power to do so: for they cannot exist as a civilized society without it or a substitute in its place of equivalent import. The common law has thus become the basis of modern civilized society in Great Britain and the United States; and consequently the more strictly we adhere to, and carry out its fundamental principles, the more we advance in civilization: while, on the other hand, in proportion as we shake its pillars, or sap its foundations, we are in danger of retrograding to a state of barbarism.

In illustration of these remarks, take the existing laws respecting marriage. These laws are widely different from those respecting the same institution which existed antecedently to Christianity or which exist in nations yet unchristianized. They are founded, we suppose, in revelation—in the original institution of marriage, recorded in Genesis, and its revival and authoritative promulgation by the Author of Christianity. Public opinion, therefore, has not formed these laws: it is first formed by them, and then freely consents to them, freely adopts them and freely sustains them. Their strongest security is found in the general acknowledgment of their supremacy over public opinion, of their being themselves the governing rule of public opinion; but for which, polygamy and frequent divorce would become popular, and the specific enactments intended to restrain them would come to be considered as a dead letter. It is the same with the sixth and the eighth commandments. In some heathen or antichristian societies, public opinion has largely countenanced their infraction; for the simple reason, that public opinion in such socie-

ties has had no governing power, and that the laws have been things of its own creation. It is therefore at once the distinction and glory of Christian society—of society as at present constituted—that its fundamental moral laws are not their own creatures, but are on the contrary their governing principles, in a willing obedience to which consists the perfection of their freedom. It is therefore sheer heathenism, practical atheism, to look upon these laws as the products of public opinion. Public opinion has done no more than give them their present form of expression, accept them and sustain their enforcement. The same reasoning may be applied to all received laws, which are explicitly promulged in revelation, and to their penalties also, where (as in the case of the sixth commandment) the penalty is of divine appointment.

Tennessee.—"It is doubtless known," says a writer in the Southern Churchman, "that among other plans adopted by the talented, faithful, and energetic bishop of Tennessee for the extension of the Church in the Southwest, he has established a large female institute at Columbia, Tennessee. This is altogether an Episcopal institution, and is now in successful operation." The same account states that the Rev. F. G. Smith, of Lynchburg, Va., has resigned the charge of the church in that place, and accepted the appointment of rector of the Female Institute at Columbia. This is a very important acquisition for Bishop Otey and the Church in Tennessee. The correspondent of the Southern Churchman expresses the belief that in all the United States there could hardly be found one so peculiarly qualified for the station as Mr. Smith. That his opinion is not exaggerated appears from the two following resolutions, which, with others of a like import, were passed by the vestry on Mr. Smith's resignation, and "to the justness of which," we are assured, "the unanimous voice of the community in Lynchburg and its vicinity will respond."*

"Resolved, unanimously, that in consenting to sever the relation so long subsisting between the Rev. F. G. Smith and the vestry and people of St. Paul's Church, the vestry yield to the manifest interposition of an all-wise Providence in calling our beloved friend and pastor to a more ample field of usefulness; and while they consent to his removal, they must be permitted to say that they entertain the most unshaken confidence in his unaffected piety as a Christian, his excellence as a minister, and his great moral worth as a man; and that in his separation from them they will continue to cherish for him the warmest feelings of affection and kindness.

"Resolved, unanimously, that in accepting the call to the rectorship of the Female Institute at Columbia, Tennessee, our friend and brother manifestly consults the interests of the Church at large. His profound and varied acquirements in all the departments of learning—his felicitous manner of imparting instruction, religious, moral, and intellectual—and his long experience in teaching, connected with a strikingly kind and affectionate manner in the management of his pupils, pre-eminently qualify him for the station to which he is called, and inspire undoubted confidence of his entire success."

* "Among other advantages for usefulness," says the Southern Churchman, "the Rev. Mr. Smith will carry with him to the Institute his own splendid philosophical apparatus, all new, in a perfect state of preservation, and which cost not less than three thousand dollars; besides what he has added to it by his own extraordinary skill and ingenuity and industry."

Duelling—Proceedings of Congress.—We expressed in our last the belief that Mr. Prentiss' bill, inflicting capital punishment on all engaged in a duel which resulted in death was founded on the true principle, but that Congress would not adopt it. Scarcely had our paper gone to press when we were apprized that Mr. Clayton from the Committee on the Judiciary, had reported a bill with amendments, "the principal one of which was the substituting for the penalty of death from ten to twenty years' confinement in the penitentiary." We hope and believe that the bill in this shape will not pass the House: we hope it, because we consider the penalty utterly disproportioned to the crime; and we believe it, because we think that by the enactment of such a law as the bill proposes Congress will put themselves and the country in a ridiculous and inconsistent attitude, and that to avoid this they will reject the bill altogether.

The bill, as thus amended, contemplates, we presume, the case of a duel which has resulted in death. Suppose, then, that in this shape the bill should be passed; what will be the result! The result will be, that the Congress of the United States, in this one act of legislation, will have departed from the common law in two of its established and fundamental principles. In the first place, they will have declared that the taking of life in a duel is not a capital crime, which the common law has determined it to be. In the second place, (and this is by far the graver consideration,) they will have departed from the common law in one of its distinguishing and fundamental principles of legislation: inasmuch as they will have determined the *penalty* expressly, and by implication, the *nature* of the crime in question, from the *public opinion* of the day, instead of determining it, as the common law has, from the original lights of nature and revelation.

Now, suppose that after the passage of this bill,—which, however, we do not believe *will* be passed,—a lawyer has to plead the cause of a felon about to be convicted of murder, would he not be very likely to remind the jury that immemorial usage and the highest oracles of divine and human wisdom had determined murder and the taking of life in a duel to be identically the same crime; and would he not then point the jury to the decision of Congress, and ask them whether they could in their conscience render a verdict which should doom a man to the gallows for the identical crime to which the supreme legislature of the nation had annexed no other penalty than a few years' confinement in the penitentiary? Would he not tell them that Congress had been driven to this decision by the conduct of preceding juries, who had magnanimously refused to subject a duellist to the ignominious penalty of the law? Would he not show them that the crime of his client differed in nothing from that of the duellist, and urge them, by their humane and independent decisions, to compel the legislature to keep pace with public opinion, and wipe out the atrocious penalty of death from its criminal code? Or, if the offence were committed within the jurisdiction of Congress, might he not argue that the statute superseded the common law; and thus, the crimes being identical, secure for his client a legal exemption from the gallows? These are questions which may, perhaps, be satisfactorily answered by those who are professionally skilled in the law. But with our imperfect knowledge of the subject, we cannot avoid the belief that such a decision of Congress would be a virtual toleration of murder; unless, indeed, it were rendered nugatory by the contempt of the people or the magnanimity of the lawyers!

This amended bill adopts for substance Mr. Buckingham's "easy and effectual" remedy, the very mention of which, in a body of such stability as the British Parliament, would probably have been enough to insure its rejection. That the Congress of the United States will thus, by an act of hurried legislation, violate a fixed principle of common law, sustained by immemorial usage, we cannot for a moment believe; but whether they do or not, we wish (as we have wished from the first) that they had not attempted to legislate on the subject at all; if for no other reason, at least for this,—that they cannot legislate on it effectually, and that feeble legislation is worse than none. There is not left among us Roman virtue enough to bring a man to the scaffold; but if we have lost the sternness of our ancestors, we have not lost their love of the ludicrous; and it is probable that the latter sentiment would be abundantly elicited by the spectacle of a mighty nation gravely resolving to clap a representative, or perchance an honorable senator, in the *penitentiary!* The truth is, we want no new legislation on the subject. The old laws, founded as they are in reason and revelation, are good enough—too good unhappily for the vitiated sentiment of the age. To soften the rigor of the law, and adapt it to the tastes of the community, seems to us to be mere quackery. The only effectual remedy for the evil is to let the laws stand and bring public opinion up to their standard. If this cannot be done, we say again there is no help for us, and we must abide the consequences. All therefore that Congress could have done, all that it behooved them to do, was to give a silent and dignified expression of their disapprobation of the principle of duelling by refusing to Mr. Cilley the honors of a public funeral.—By this and similar measures they might have done much to raise the tone of public opinion. By neglecting this and subsequently attempting to legislate on the subject, they have put *themselves* in a false position, and now the fear is, that by ineffectual legislation they will put the *country* in a false position.—We detest and despise duelling as much as we honor and admire the noble traits and chivalrous deeds which, in the wise order of Providence, it becomes at times the duty of citizens to display in open and manly warfare. But deep as is our abhorrence of the crime, we would, as at present informed, infinitely rather that the disease should be left to work its own cure than be patched up by any of the nostrums of empiricism.

The Established Church in Ireland.—As misunderstandings are abroad as to the state of that Church in Ireland, the following extract from a letter of the Bishops of Ferns, may be welcomed by some of our readers as furnishing the true state of the matter.

"If we examine the report of the ecclesiastical establishment in 1806, we shall find, that the number of resident beneficed clergy amounted to six hundred and ninety-three, and the curates to five hundred and sixty, making the total of twelve hundred and fifty-three. Though uncertainty may attend the calculations previous to this period, we must acknowledge, that the information now provided, is the most precise we can obtain. We may, therefore, consider this to have been the state of the Church at the Union.

"The latest return made to the House of Commons of the state of the Church in Ireland, was in 1819. The number of resident beneficed clergy, mentioned in this report, is eight hundred and eighty-two. The number of resident beneficed clergy, in 1806, was six hundred and ninety-three. Therefore, in the short space of twelve years, one hundred and eighty-nine additional *resident beneficed clergymen* have been added to the Church.

"From the year 1819 to 1829, two hundred churches have been built. In the same period, two hundred and fifty glebe-houses have been erected. We may reasonably suppose two hundred and fifty to be the increase, which, with the number in the House of Commons' return of 1819, makes a total of eleven hundred and thirty-two. The difference between this number and twelve hundred, will really be an insufficient allowance for those clergymen that have been compelled to reside, of late years, though they have not glebe-houses. Thus, then, the increase in the number of the beneficed resident clergy, from 1807 to 1828, has been five hundred and seven, which is nearly as many as were in Ireland some years subsequent to the Union.

For the numbers returned in 1806, were five hundred and sixty; and in 1828, seven hundred and fifty; so that, in little more than twenty years, one hundred and ninety curates have been attached to the Church.

"Thus in twenty-one years, six hundred and ninety-seven working, and actually resident clergymen, have been added to the Church.

"Thus, in twenty-one years, the increase in the number of the ministers of religion, is nearly equal to the whole amount of the resident clergy in the reign of George I.

"Thus, in twenty-one years, the increase in the resident beneficed clergy exceeds the whole clergy in Ireland, incumbents and curates, resident and non-resident in the year 1792, by one hundred and fifty-three.

"Thus, in the space of thirty-six years, from 1792 to 1828, the number of resident clergymen in Ireland has been doubled; or, to speak with perfect exactness, has been increased from one thousand to one thousand nine hundred and fifty."

The Rev. Mr. Jarratt.—On our outside page will be found an interesting sketch of the ministry of a clergyman, who flourished before the American Revolution, and whose memory is still affectionately cherished in those parts of Virginia which were the theatre of his labors. It is many years since we read the life of Jarratt, but we can never forget the impression made by the story of the youthful ardor and perseverance, with which he overcame the obstacles that opposed his entrance into the ministry, the successful labors of his mature years, nor the penitence with which, in the decline of life, he bewailed the indiscretion that had led him to expose his flock to the incursions of Methodist preachers. He lived at a time when religion was at a very low ebb, and his zeal in the noontide of life, hurried him into some excesses and aberrations, which he afterwards regretted. His whole history, however, is one of great interest, and we are pleased to see that it is proposed to republish his autobiography. The notice taken of him in Dr. Hawks' history is satisfactory as far as it goes, and it goes (such at least was our impression, when we read the work) as far as it could well be carried, consistently with the author's main design. The biography, however, is still a desideratum which the proposed publication will supply.

Columbia College.—There are three scholarships of Columbia College in the gift of the Mercantile Library Association, and the Clinton Hall Association, which are now vacant, and which may at any time be obtained by applicants possessed of the requisite qualifications. Are there no young men looking towards the ministry who would be glad to avail themselves of the privileges of the first literary Institution of our country?

Church of the Messiah.—It has given me great pleasure to hear of the very flourishing auspices under which the newly incorporated parish of the Church of the Messiah in this city is now progressing. It is gradually collecting a highly respectable congregation, and may reasonably be expected to constitute, in due time, one of our most flourishing and efficient parishes. I sincerely hope that the encouragements and aid of which it stands in need from the members of older parishes will be liberally extended.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, March 2d, 1838.

☞ As there are many who have it in contemplation to become subscribers to our paper, we beg to remind them that the best time to do so, is at the commencement of a new volume. Extra copies will be struck off for a few weeks, to meet such demands. The friends of the Churchman will be pleased to circulae this notice.

Quarto Form.—The proprietors of the Churchman have resolved to print a number of copies in the quarto form, to be delivered to subscribers at $4 per annum. The names as yet received are not enough to indemnify them in this measure, and therefore it is intended for the present merely as an experiment. The plan will be continued for a few weeks, and then, if there are not subscribers enough to warrant its permanent adoption, it will be abandoned. Many have expressed a wish to have the paper in a form more suitable for binding than the present, and it is in the expectation that many others have the same wish who have not yet expressed it, but who yet would desire to have the whole of the new volume, that the plan is undertaken. It is undertaken purely for the convenience of subscribers, with whom it will be optional to receive either the quarto or the present folio form. The present form will be continued whether the other be ultimately adopted or abandoned.

Church in Florida.—A meeting of the clergy and laity of the Church living in Florida, was held at Talahassee, on the 17th January, which resulted in the formation of a diocese, to be in union with the General Convention of the Church in the United States. Other business, also, was transacted, a full account of which will appear in our next.

The Supreme Court.—The New York American furnishes the following extract from the minutes of the Supreme Court, containing their proceedings in regard to the funeral of Mr. Cilley. It is a brief document, but well worthy of public and permanent record and should form a precedent for the future conduct of all public bodies on similar occasions. We hope its import may be well weighed. With all their sympathy for the bereaved family, with all their respect for the general character of the deceased abstracted from the infamy of his last act, with all their respect for the Congress of the nation whose committee tendered the invitation, the Judges of the Supreme Court, after mature and solemn deliberation resolve "that they cannot, consistently with the duties they owe to the public, attend, in their official characters, the funeral of one who has fallen in a duel." It were well if Congress would profit by this indirect but merited and dignified rebuke of their proceedings. Let all public bodies, civil and ecclesiastical, take the same ground and much will be done towards giving public opinion a right direction.

"The Justices of the Supreme Court having been invited by a committee of the House of Representatives, to attend the funeral of the Hon. Jonathan Cilley, late a member of the House of Representatives, and it being well known that the deceased was killed in a duel lately fought by him; the members of the Court have on that account deemed it to be their duty to confer together in order to determine upon the course proper for them to pursue, and after mature and solemn deliberation they have come to the following resolutions.

Resolved, That the Justices of the Supreme Court entertain a high respect for the character of the deceased, sincerely deplore his untimely death, and sympathize with his bereaved family in the heavy affliction which has fallen upon them.

Resolved, That with every desire to manifest their respect for the House of Representatives, and the Committee of the House, by whom they have been invited, and for the memory of the lamented deceased, the Justices of the Supreme Court cannot, consistently with the duties they owe to the public, attend in their official characters, the funeral of one who has fallen in a duel.

Ordered, That these proceedings be entered on the minutes of the Court, and that the Chief Justice enclose a copy to the Chairman of the Committee of the House of Representatives."

Dr. Nordheimer's Grammar.—Let all who have studied, or who contemplate studying Hebrew, read the communication of T. H. S. Dr. Nordheimer's grammar is a profound, critical and philosophical work. We shall recur to it again,

☞ We beg leave to remind our subscribers, that at this season, when changes are making in the business department of our paper, remittances are particularly acceptable.

☞ Notices of books and pamphlets, prepared for this week, are deferred to our next.

☞ By the late arrivals, we have had the pleasure of hearing from our brethren the Rev. Messrs. Clark, Smedes, and Walters. They met at Gibraltar, and, if we are rightly informed, in improved health.

PROCEEDINGS ON THE DEATH OF BISHOP STONE.

At a meeting of the clergy of the Protestant Episcopal Church of Maryland, residing in the city of Baltimore, held at the vestry room of St. Paul's Church, to express their respect for the memory of their beloved diocesan, recently deceased: there were present the Rev. Drs. Wm. E. Wyatt, J. Johns, and J. P. K. Henshaw, the Rev. J. Peterkin, Ira A. Easter, Wilie Peck, O. Hutton, and U. Beall. On motion of the Rev. Dr. Johns, the Rev. Dr. Wyatt was called to the chair, and the Rev. Upton Beall appointed secretary. The object of the meeting having been stated by the chairman, on motion of the Rev. Dr. Johns, the Rev. Drs. Wyatt and Henshaw were appointed a committee to propose to the meeting such resolutions as were proper for the occasion. The committee accordingly submitted the following, which were unanimously adopted:

Resolved, That the clergy regard with painful concern, the loss which the diocese has sustained in the death of their late most amiable and excellent Father in the Church, the Right Rev. William Murray Stone, D. D. and that they lament the bereavement with all the sensibility which the importance of his sacred office, and the purity of his character in the discharge of its functions, can awaken.

Resolved, That they entertain an affectionate esteem of the Christian simplicity and meekness which distinguished Bishop Stone, and cherish a grateful and respectful sense of his conscientiousness and fidelity in his duties, of his sound principles and holy life.

Resolved, That they regard the condition of the diocese thus bereaved, as claiming every expression of the devout sympathy of the church, and they earnestly beg the prayers of the Right Rev. Fathers of the Church, and of their brethren, the clergy and laity, for the watchful care, and guiding and consoling graces of God's Holy Spirit and Providence.

Resolved, That the clergy here assembled will wear the usual badges of mourning for three months in their professional duties.

Resolved, That copies of these resolutions be sent to the afflicted family of the deceased bishop, with assurances of respectful condolence and also, to all the bishops of the Church.

Resolved, That the proceedings of this meeting be published in the several periodicals of the Church, and in the daily papers of the city.

William E. Wyatt, *Chairman.*

Upton Beall, *Secretary.*
March, 6, 1838.

P. S. The Rev. Wm. Bryant and J. P. Bausman were not present, but give their assent to the proceedings.

We may be as good as we please, says Barrow, if we please to be good.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York. Second Sunday in Lent, March 11, confirmed 17 in Calvary Church.

Clerical Change.—The Rev. Colly A. Foster, Deacon,, having removed from this Diocese to that of Tennessee, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

SUMMARY.

Sick Clergy.—It is painful to observe how many of the clergy in the Church of the United States are obliged every year to retire from their duties and look for health in other lands. No doubt many excellent men are sacrificed, and their labor lost to the Church, by the unreasonable demand for exertion which characterizes the present insatiable age. The people forget that their ministers are made in the same mould with themselves, and they look for physical and mental toil such as human nature was not made to endure. We are persuaded now (whatever we once have been,) that it is a duty in ministers not to be too prodigal of their strength; though we trust we shall not be suspected of leaning to indolence or inaction. Three services on Sunday, besides week day lectures, meetings, Bible classes, and ordinary parochial duties, will prematurely wear out nine out of ten that try it. Several of our youngest clergy in this province have shown signs of failing health, attributable no doubt to excessive labor. Among these we regret most sincerely to find the Rev. Fitzgerald Uniacke, the estimable rector of St. George's, Halifax, where his indefatigable labors, in season and out of season, have been so long and so favorably known to the public, and blessed, we trust, of the Lord, to the good of many. We understand, that having been obliged to discontinue his professional duties for two or three months past, and being still unwell, he has determined on a voyage to England by the desire of his physicians, and has taken passage in the ship Halifax, to sail the latter end of this month.

We most earnestly pray that God, whom he serves in the Gospel of his Son, to restore our beloved brother in renewed health and vigor, to his attached parishioners, and to the Church at large. We are informed that Mrs. Uniacke, (a help-meet for such a brother, and one whom the poor, and the sick, and the friendless, have cause to remember) will accompany her husband.—*Col. Churchman.*

Liberal Bequests.—The following is a synopsis of the bequests of the late Henry Pratt, of Philadelphia, to various charitable and benevolent institutions in the city and county of Philadelphia.

1. The rector, &c. of Christ Church, $150 annuity, for 12 years for their Sunday schools.
2. The rector, &c. of Christ Church, $3000, for the use of said corporation.
3. The rector, &c. of Christ Church, $100 annuity for 12 years.
4. The Philadelphia Dispensary, $300.
5. The Southern Dispensary, $300.
6. The Northern Dispensary, $300.
7. The Female Hospitable Society, $100 annuity, for 8 years.
8. The Providence Society for employing the poor, $100 annuity for 8 years.
9. The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, $100 annuity for 10 years.
10. The Societies in the city and county of Philadelphia, for the gratuitous distribution of soup $300 annuity for 10 years.
11. The Fuel Saving Society to purchase wood and coal, $500 annuity for 10 years.
12. The Infant School of St. John's Church, Northern Liberties, $100 annuity for 6 years.
13. To one or more other Infant Schools, in the city of Philadelphia, $200 annuity for 6 years.
14. The Society for the Bettering the Condition of the Poor, of which Thomas Allen is agent, $100 annuity for 6 years.
15. The City Missionary Society, of which T. G. Allen is agent, $100 annuity for 6 years.
16. The Union Benevolent Society, $100 annuity for 10 years.—*Utica Gospel Messenger.*

The way it works.—In ——— Church ——— one of the small and recently formed congregations of western New York, the plan of weekly offerings was adopted in July last, and has been quietly pursued, without interruption, during a season which from general pecuniary embarrassments has been unfavorable. The following is the result.

Total amount of collection for 31 weeks $91 92-100 being $154 per annum, or about $2 96 per week. In the above congregation, it is understood that the sum of one dollar per week from the collections is appropriated to the vestry for the contingent expenses of the parish; the remainder is applied to Missionary, Sunday school education, and other charitable and pious objects.—*Ibid.*

Church Missionary Society.—We give the following summary of the thirty-seventh report of this Society.

Funds.—The aggregate receipts of the year stand as follows:—General fund 71,098*l.*: disabled missionaries' fund 715*l.*: institution buildings' fund 13*l.*: total 71,727*l.* The preceding year's receipts stood thus:—General fund 67,691*l.*: disabled missionaries' fund 630*l.*: institution buildings' fund 32*l.* total 68,354*l.* It will hence be seen that there is an increase on the last year's receipts of 3,372*l.*

The expenditure of the Society during the past year, on account of the general fund, amount to 69,668*l.*: that of the preceding year was 64,213*l.*: being an increase of 5,454*l.*

General Summary.—Sations 72, missionaries 67, native missionaries 4, catechists and other laymen 67; native and country-born teachers 451; communicants 1,550; attendants on public worship 21,306; schools 460; scholars, boys, 13,289, girls 2,135; sexes not distinguished, 4,286, youths and adults 2303—23,073.

Colonial Churchman.

The Irvingites.—Irvingism has received a shock recently at Milford, near Southampton, which may tend to open the eyes of some of its votaries. One of their prophets, a Mr. Ballard, for some years a chief supporter of the sect, went to their principal chapel there, and declared to the assembled people that they were all in a fatal error, and if they persevered in it they would be lost. He ordered them to leave the chapel immediately, which they did with amazement; some of them he was actually obliged to force out. He then ordered a builder to raze the building to the ground. He has acted in a similar way in two different places of their assembling in adjoining parishes.

Diocese of New York.—We have received the Journal of the fifty-second Annual Convention of the Church in New York, held October 5th, 6th, and 7th. The address of the Bishop of the Diocese is principally occupied with a detail of his various episcopal acts, of which the following is a summary:—

Ordained 19 deacons.
Ordained 17 Priests.
Instituted 7 Rectors and 1 Assistant Minister.
Confirmed 1252 persons on 92 occasions.
Laid the corner-stones of 3 Churches.
Consecrated 16 Churches.

In reference to the condition of the Diocese, the Bishop remarks, "It has been to me a source of devout gratitude to God to perceive, in my visits to the congregations of the diocese, through the past year, evidences of a state of general prosperity—*temporal* far beyond what I feared would be the consequence of the prevailing temporal distress, but mainly *spiritual*—never, I believe, surpassed in the history of our diocese. Our parishes were never more generally supplied with ministerial services, and our clergy never more actively engaged in their Master's work. The blessed spirit of Christian unity and affection is strongly cherished, and extensively prevalent; the spirit of true godliness is evidently increasing among us; and certainly I have no recollection of a year in which the services connected with my visitations have been so uniformly well attended. God be blessed for this happy state of things! and may He overrule it to the praise of the glory of His sanctifying and saving grace."

There are at present in that diocese 55 candidates for holy orders. Funds have been raised for the support of the episcopate to the amount of $101,732 98, so that the Bishop is now released from all parochial charge. There are 232 parish churches and chapels in the diocese, and 239 names on the list of clergy; a considerable number of whom, however, have no parochial cure, and several reside in other dioceses.—*Gambier Observer.*

Jews' Society, (England).—The twenty-ninth Report shows that the issues of this Society amounted for the year to 5208 copies or portions of the Scriptures, nearly all in Hebrew, or Polish Hebrew. 7350 tracts and 291 copies, or portions of the liturgy, in Hebrew. A revision of the Hebrew New Testament had proceeded nearly to the end of St. Luke, in preparation for a stereotype edition. A regular Hebrew service had been commenced in February last, in London, under an Episcopal clergyman, the Rev. Mr. Croal: the children in the schools were regularly instructed in the liturgy, and many were able to respond. A Hebrew service was also established in Liverpool, under the ministry of the Rev. Mr. Joseph, a converted Israelite ordained by the Bishop of Chester.

The total number of Missionaries is 42, of whom 16 are converts from Judaism. On the continent, an increasing desire appears for the Christian scriptures, and fresh openings for intercourse with the Jews. At Konigsburg £115 had been received in payment for the Hebrew scriptures. At Berlin, 33 Jews had been baptized in two years and four months, and instruction given regularly to 100, and occasionally to as many more. In the course of the labors of the Missionaries in Poland 109 Jews have been baptized.—*Gambier Observer.*

We learn from Toronto papers received this week, that on Monday last a Resolution passed the House of Assembly re-investing the Clergy Reserves in the Crown, to be applied to religious purposes in this Province.

The Church.

The Greek religion is said to be making great progress in Poland, it being a stipulation in all marriages of russians with Polish women, that their offspring are to be brought up in the father's church. The number of these alliances is said to be considerable.

Ordination of a Brahmin.—The Bishop of Calcutta, in writing to the Church Missionary Society, states "Here (at Kurnaul in North India) I had the singular pleasure of admitting to the holy order of deacons your celebrated catechist Anund Messeeh; the first ordination which has taken place in the upper provinces of India, in any of our Protestant Societies, and the first instance of a Brahmin ordained to the ministry of the Church, as Abdool Messeeh was the first of a Mussulman.

Gambier Observer.

CALENDAR.

MARCH.

18. Third Sunday in Lent.
25. Fourth Sunday in Lent, and Annunciation of Virgin Mary.

APRIL.

1. Fifth Sunday in Lent.
8. Sunday before Easter.
9. Monday before Easter.
10. Tuesday before Easter.
11. Wednesday before Easter.
12. Thursday before Easter.
13. Good-Friday.
14. Easter-Even.
15. Easter-Day.

NOTICES.

The corner stone of the chapel of the Church of the Nativity, situated on Avenue D, between 4th and 5th streets, will be laid by the Bishop of the Diocese, on Monday the 19th inst., at 4½ o'clock P. M. If the weather be unfavorable, the ceremony will take place on the first fair day, at the same hour.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 19th inst., at half past seven o'clock.

John V. Dixey, Secretary.

March 14th, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 7th instant, has received the following contributions:

From a lady in Baltimore, Md., for the mission station in Galena, Ill., one half of $5—$2 50. From the Missionary Association of the church of the Epiphany, Philadelphia, their pledge for one year's support of a missionary in Illinois, per Rev. Dr. Tyng, through C. J. Aldis, Esq—$250. From the "Christian Offerings" of the children of the Sunday school of Trinity church, Utica, N. Y., per Rev. P. A. Proal, rector—3 50. From the Female Missionary Association of Grace church, Jamaica, L. I.—for Indiana $50, and for Illinois $50—$100. By the hands of C. C. Trowbridge, Esq., receiving agent in Detroit, Mich., part of the collection in St. Paul's church, in this city, in 1837—$50 Total receipts, $406.

James Swords, Treasurer.

March 14, 1838.

FOREIGN MISSIONS.

The Treasurer has to acknowledge—

Received, through the Prot. Episcopal Press, from A. S. E.—$1. Received from a lady of Baltimore, for Africa—$2 50. Received from the teachers of St. John's church Sunday school, Elizabethtown, N. J., for the Greek mission—$5. Received from ladies of St. Stephen's church, N. Y., by the hands of Rev. J. H. Price, for education in Africa—$60. Received collection in Trinity church, N. Y., 11th March, after sermon, by the Rev. J. A. Vaughan—$109 55. Received from Rev. Dr. Tyng, from the church of the Epiphany, Philadelphia: from the Male Missionary Association, for China—$300; from the Female do., for Greece—$300; from the Ladies' Sewing Society, for Africa—$250; from the Sunday school, to be sent to Rev. J. H. Hill, for printing books for infant schools at Athens—$115; from individual donations, for Africa—35: $1000. Received, through Jas. Swords, Esq., from Grace church, Jamaica, L. I., Rev. Wm. L. Johnson, rector—for Persia $50, Greece $30—$80. Received from Rev. W. M. Carmichael, offerings of St. George's church, Hempstead, L. I.—$2 50. Total receipts, $1260 55.

Charles J. Aldis, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions:

Through the Rev. P. A. Proal, of Utica: from Emanuel church, Little Falls, $2 60; Grace church, Norway, Herkimer county, N. Y., $1; from Trinity church, Fairfield, $3—$6 60. From a lady, a member of St. Luke's church, N. Y.—$2. By the hands of the agent: from Miss Bancker, $1; from E. W. Laight, Esq., $5; from P. A. Schermerhorn, Esq., $10; from James Van Nostrand, Esq., annual, $1; from Miss Dater, $1; from John Anthon, Esq, $5; from annual subscribers, $2; from the "Ladies' Society of Christ church," Norwich, Conn., remitted by Mrs. E. D. Y. Williams, $16—$41. Total, $49 60.

Thomas Browning, Treasurer,
77 Maiden Lane.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions:

From two ladies, members of St. Luke's church, N. Y. $10 each—$20. By the hands of the agent: from E. W. Laight, Esq., $5; from P. A. Schermerhorn, Esq., $10; from Lyman Denison, Esq., $5; from James Van Nostrand, Esq., annual, $2; from Miss Dater, $1; from Thomas Otis, Esq., $10; from John Anthon, Esq., $5; from S. J. Beebee, Esq., $15; from several annual subscribers, $27—$80. Total, $100.

Thomas Browning, Treasurer,
77 Maiden Lane.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber gratefully acknowledges the receipt of the following donations, in aid of the school:

(Unacknowledged last week)—O. Holmes, $10; J. Kellogg, $3; W. Mabbs, $5; cash $7; a friend to the cause, $5. Also two parcels of clothing, from Mrs. S S.; and 50 books for the library, from Swords, Stanford & Co.

R. Spencer, Acting Treas. Stand. Com.

Debt yet remaining, $360.—The building is now in the hands of the standing committee, of which the Rev. Hugh Smith, rector of St. Peter's church, is *ex officio* chairman, and R. Spencer acting treasurer.

Donations are respectfully solicited, and will be thankfully received, at the P. E. Press, 28 Ann street; Swords, Stanford & Co., 152 Broadway; W. R. Wadsworth, 4 Jones' Lane, or 17 Fourth street; or J. A. Spencer, Theol. Sem., Twentieth street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5 for the poor, from J. Burgess, Esq. From an unknown friend, a bundle of clothing.

Lot Jones, 192 Allen street.

March 14, 1838.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The missionary of the church of the Holy Evangelists thankfully acknowledges the receipt of $2 for the poor, from a member of St. Luke's church.

New York, March 7, 1838.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following:

Through the hands of the Rev. Paul Trapier—from the Alumni of the Diocese of South Carolina, towards founding the Professorship of Pastoral Theology and Pulpit Eloquence—$115. From an Alumnus, for the current expenses—$25. Total, $140.

Edward R. Jones, Treasurer.

March 14th, 1838.

PRESS DEPOSITORY.

No, 28 Ann-st.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending March 16, from the following persons, viz.

Messrs. H. & Wm. A. Barber; A. E. Miller, with remittance; Wm. T. Willard; Dr. Wm. Sands, with remittance; Bell & Entwisle; Rev. R. H. Freeman, with remittance; R. M. Chapman; Ph. Briscoe; Wm. Sands; Hogan & Thompson; P. M. Paris; Rev J. T. Wheat, with remittance; Rev. Wm. F. Walker, with remittance; Sidney Babcock; Rev. S. G. Bragg; Geo. & Joseph Robinson, Liverpool, Eng.; P. M., Philadelphia.

Received by the Gen. Prot. Episc. S. S. Union.

Mrs. F. A. Adamson; Rev. Benj. Hutchins; Lucius N. Gridley; Rev. G. H. Norton, with remittance; Rev. B H. Freeman; G. W. Bleecker; Wm. D. Ticknor; Rev. C. A. Foster

Packages forwarded by the Prot. Episc. Press and Episc. S. S. Union, from March 8th to March 15th, inclusive.

Thomas Latimer, 1 pkge, Philadelphia, Union Line; Charles Stimpson, 1 pkge, Boston, steamboat Narragansett; Belknap & Hammersley, 1 pkge, Hartford, Conn., steamboat office; Sidney Babcock, 1 pkge, New Haven, Conn., steamboat office; W. F. Hunter, 1 pkge. Savannah, Sturgess & Clearmans, 92 Wall st.; Armstrong & Berry, 1 pkge, Baltimore, schr Carolinian; H. H. Roth, Norwich, Conn., 1 pkge, steamboat New Haven; Charles Foote, 1 pkge, Bridgeport, Conn., steamboat office; Dr. Mead, 1 pkge, Norwalk, Conn., steamboat office; George Rowland, 1 pkge, Norfolk, Va., schr Eliza Jane.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—Miss Sagar and Miss Ballow will open, on Monday the 23d of April, at No. —— Henry-street, first door below Clinton-street, a Boarding and Day School for Young Ladies. The course of instruction will embrace all that is necessary to a thorough and polished education; and no pains will be spared that may promote the mental and moral improvement of their pupils.

Until the 16th of April, applications may be made at their present residence, No. 391 Greenwich-street.

REFERENCES.

Rt. Rev. Bishop Onderdonk,	S. Van Duzer, Esq.
	Charles Crosby, Esq.
Rev. Dr. Milnor,	Edward Cook, Esq.
Rev. Dr. Berrian,	Teunis Bergh, Esq.
Rev. Dr. Anthon,	David Demaray, Esq.
Rev. Mr. Haight,	Wm. H. Falls, Esq.

March 8. 8t

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr. and Mrs. Bleecker, of Sing Sing. Its healthy situation, commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

Terms—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

Extra Charges—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. George W. Bleecker, Principal.

March 17. 8t

TO CLERGYMEN AND OTHERS—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bought low, or hired at a very moderate rent

For the address of the advertiser, apply at the office of The Churchman, 28 Ann street.

March 12. tf

YOUNG MEN'S SEMINARY.—The Rev. R. H. Freeman will receive into his family, in May next, a number of boys, not to exceed twelve, between the ages of 6 and 14 years, to whose intellectual and moral improvement he will devote the principal part of his time. He has had several years experience in teaching youth, and will impart instruction in Latin and Greek, in Mathematics, and in the various branches of English Literature His residence is half a mile from the thriving village of Boundbrook, and six miles from New Brunswick, in a delightful and unusually healthy part of our country. Accommodations will be good, board liberal, and government and attention as nearly parental as possible.

Terms.—For tuition and board, including washing and mending, lights and fuel, $150 per annum, payable quarterly in advance. Each pupil will furnish his own bed and bedding, or pay $15 for the use of them.

The year will be divided into two sessions of 22 weeks each, the first commencing on the first Monday in May, and the second on the first Monday in November.

References.—Rt. Rev. B. T. Onderdonk, D. D.; Rev. Samuel H. Turner, D. D.; Rev. Bird Wilson, D. D., New York City; Rt. Rev. G. W. Doane, D. D.; Rev. C. Dunn; Rev J. W. Ward; Rev. John Croes, N. J.

N. B.—Early application to the Rev. Mr. Freeman, by any wishing to patronize him, is particularly desired.

March 17. 7t

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.—The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various potions of the four evangelists Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry G. Morton Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street New York. *Feb* 1—tf.

TYNDALE.—The New Testament of our Lord and Saviour Jesus Christ: by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

SPLENDID ENGLISH BIBLES, of every variety of style just received and for sale by the Protestant Episcopal Press, 28 Ann street.

POETRY.

For the Churchman.

THE CAPTIVE JEWS, A PARAPHRASE OF THE 'OLDEN TIME.'

PSALM CXXXVII.

Nigh seated where the river flowes
That wat'reth Babel's thankfulle plaine,
Which then our tears in pearled rowes
Did help to water with their raine,
The thought of Sion bred such woes,
That though our harps we did retaine,
Yet useless and untouched there
On willows only hanged they were.

Now while our harps were hanged so,
The men whose captives then we lay
Did on our grief insulting grow,
And more to grieve us thus did say,
You that of musick make such show,
Come, sing us now a Sion laie:
Oh, no! we have nor voice nor hand
For such a song in such a land.

Though far I lye, sweet Sion hill,
In forraine soile exiled from thee,
Yet let my hand forget his skill,
If ever thou forgotten bee:
Yea, let my tongue fast glewed still
Unto my roof lye mute in me,
If thy neglect in me do spring,
Or aught I doe but Salem sing.

But thou, O Lord, wilt not forget
To quit the paines of Edom's race,
Who causelessly yet hotly set
Thy holy citie to deface:
Thus did the bloodie victors whet
What time they entred first the place;
Downe, downe with it at any hand,
Make all flat plaine, let nothing stand.

And Babylon that didst us wast
Thyself shall one day wasted bee,
And happie he who what thou hast
To others done shall do to thee:
Like bitterness shall make thee tast,
Like woful objects make thee see;
Yea, happie who thy little ones
Shall take and dash against the stones.

For the Churchman.

THE VOICE OF NATURE.

The earth, the sea, and the azure sky
Are full of their own sweet imagery.
The delicate flowers that glisten bright
With the pearly dew in the morning light;
The coral that decks the ocean's bed,
With its splendid hues of the deepest red;
The silvery stars that seem to vie
In adorning heaven's bright canopy;—
These, Father enthroned in light above!
Are proofs of thy never-ending love,
And all, by their voiceless praise, agree
In guiding our raptured thoughts to thee.

A. D. G.

MISCELLANY.

A LETTER DESCRIPTIVE OF CAMP-MEETINGS IN DELAWARE.

New Castle, *Delaware*, *Oct.* 19, 1837.

Dear Friend,—During the last eight weeks I have attended two Methodist camp-meetings, which I have concluded to make the subject of this epistle. Perhaps you may not be interested in the account; but I look upon it as a very important subject, and one which will be deeply interesting to every friend of Christianity. And should not this be the case, the description of them will afford me much satisfaction, while it cannot fail to throw some light on the state of religion in this part of the country. These meetings are very common, as the prevailing religion is Methodism; they are held in nearly every circuit. Indeed, some of them are in progress nearly all the time within hearing. The first one I attended was near Seaford, Sussex county. It was stormy weather, and I was there only part of one day. The next was at Camden, near Dover, Kent county. I was there one day and night. This is the one I shall attempt to describe.

A convenient place in the woods was selected, where the people would have the benefit of the trees, to protect them from the rays of the sun, while their horses and carriages shared the same shelter. It was in a beautiful wood of lofty oak trees. About half an acre of ground was covered with seats, in the centre of which was a tent, open on all sides, with an inclined plane made of boards over head, which served as a covering. Around this tent a board fence was built in the form of a square, which enclosed a space sufficiently large to contain four or five hundred people, which is called the aisle. The tent in the centre is elevated five or six feet above the ground, and is the place occupied by the preachers, as a pulpit in a church. The aisle is occupied principally by the members of the Church, and those who are seeking religion, called by the Methodists mourners. The seats outside the aisle are occupied by the people in general, and are sufficient to seat three or four thousand people. Those in front of the tent are occupied by the white people, and those back of it by the negroes, who are about as numerous as the whites. On the outside of all these seats, are built the tents, in which the people eat, drink, and sleep. They are built in the form of a circle and enclose all the seats. There were four rows extending entirely around, and making at least in all one hundred tents.

The exercises in the morning are commenced after breakfast, by prayer-meetings in the tents. After which the horns sound for preaching, and the people who go there for the purpose of worship collect and are all seated as mentioned above, some in the aisle and others outside. The ministers generally face the white people in preaching, and the sermon is usually very good. After the sermon, the clergymen order the mourners' benches to be cleared, and invite those who are seeking religion to come forward and kneel down while they are singing a hymn. In the mean time, the clergymen go through the aisle, exhorting all they meet to kneel down at the mourners' bench. While this is taking place no Methodist is idle; mothers are urging their children, brothers their sisters, and sisters their brothers, to come forward and seek religion; while the groans, and sighs, and tears show that there is a great deal of agitation and excitement. However, as soon as the hymn is sung, they all kneel and commence praying; but it is impossible for any to hear what is said, except they are very near the speaker, on account of the confusion. Some are groaning, some weeping, and some shouting. This, together with the continued reiterations of the expressions, Amen! God grant it! Glory to God! &c., make it almost, if not quite, a Babel. But this is not all; at the same time there will be others engaged in talking with the mourners, while they are continually crying out, in such expressions as these, O Lord, have mercy on me! Come, Lord Jesus, and forgive my sins! O my God! O Lord! and many others, which can better be imagined than described. After the prayer, another hymn is sung, and thus it continues till dinner time, or perhaps until preaching in the afternoon, without intermission. This is the course pursued by the white people; the negroes making still more noise, in proportion to their ignorance. I have now described the morning service. After dinner the horns are again sounded, to remind the people of the time to hold prayers in their tents. Preaching in the afternoon as in the morning, and the same course pursued after the sermon, only the effect produced on the minds of the people is still greater. They continue the exercises from the time the sermon closes until dark, during which time the mourners continue to utter the most affecting cries and groans, while their friends and others are constantly exhorting and urging them to repent and cry more earnestly for pardon. By the time meeting commences in the evening, many of the mourners become exhausted by their own incessant cries, and fall prostrate to the earth. After supper the horns are again sounded for prayer, when most of the members of the Church and some others retire to their tents for that purpose. A sermon is delivered in the first part of the evening, after which the invitations are again given for the mourners to come forward and be prayed for. The aisle is now crowded in a few minutes, and the ground covered with the mourners and those who are conversing with them. In this way they frequently continue all night, and I will describe the scene as it was the night in which I was there; it was the night previous to the close, and such a scene as I have never before witnessed was there exhibited.

I shall confine my remarks to the white people, as it will consume too much time and paper to enter into detail in regard to the colored people. There were, I should think, nearly one hundred of both sexes in the aisle, of those who are styled mourners, besides those who had retired to their tents. Prayer-meetings were held in several tents at the same time, and the whole number upon their knees, apparently in the greatest distress, from eight until eleven o'clock, could not be much short of one hundred and fifty. The effect was the same, whether in the aisle or tent; I will endeavor to describe a group of these mourners and Christians. When the invitation was given, the mourners came forward and threw themselves upon their knees, or across the benches, and remained in that situation the whole time, uttering the most distressing groans and lamentations. The clergymen and members of the Church were engaged in exhorting, praying, singing, shouting, and weeping. All this I have actually seen going on at the same time, and in the same group of Christians; while such was the confusion, that I knew not what course of conduct was proper for me to pursue. Sometimes, when I was enclosed by a number who were upon their knees praying, I would kneel too; but at the same time, and in the immediate presence of the speaker, other persons would be exhorting the mourners, and the noise would prevent me from hearing any thing, although they generally halloo so loud, that they will drown all other sounds. The mourners often fell helpless to the ground, and were continually being carried to the tents. The most affecting spectacle I ever beheld, was presented on this camp-ground, about ten o'clock at night. I attempted to take a general survey of the proceeding, and to me the scene was truly distressing. Wherever I went, I saw people prostrated on the ground, entirely exhausted and helpless. I believe I might say, without exaggeration, that there were forty, and I know not but I might double that number, in this situation, all at one time. By the side of one tent, I saw three young ladies lying stretched on the earth, exposed to the damp, cold, and unhealthy atmosphere of the night. And what makes it still more shocking is, that they were suffered to remain in that exposed situation till this time of night, after having exhausted themselves in the heat and sunshine of the day, and while they were completely drenched with perspiration. I saw them taken up and carried into the tent, by several persons, who were obliged to take them up as they would a corpse. This is not the only case of the kind; the like was to be seen in every direction; I mention this only for the purpose of illustration. The amount of injury done to the health of those who suffer such unnatural exposures, is only known to Him who knows all things; for it is impossible for any human being to estimate it. Between eleven and twelve o'clock, I went into a tent and endeavored to sleep, but my ears were filled with groans, sobs, shouts, and all of the most distressing noises I ever heard, and sleep fled from my eyes; after finding my efforts to repose in vain, I arose from the straw on which I had been lying, and went out again to behold the same pitiful and heart-rending scene. Thus it continued till about four o'clock in the morning, when it seems as if nature herself, refusing any longer to support such unnatural exertions, withdrew her aid, and one after another fell senseless to the ground, where they slept as quietly as in a mansion. How much of this is the effect of true godliness, you may judge; but I will take an individual case from the beginning, and describe it as I witnessed it myself, which will apply (according to the best of my knowledge) to most cases.

A young man was selected from the crowd by one of the members, and urged to come forward, kneel, and be prayed for. Although apparently indifferent at first, he was finally prevailed upon by the importunities of many to come upon his knees. No sooner was this done, than he was surrounded by many, who were continually pouring into his ears the most persuasive strains for him to repent, and repeating the most bitter anathemas which would follow his refusal. This of course soon excited his passions to such a degree, that he wept aloud, and cried for mercy. He continued in this situation for more than an hour, without any cessation; they continually exhorting and he crying for mercy, and making the most inconsistent expressions. At length he started on his feet and shouted, "Glory! Glory! Glory!" and continued in this way, jumping as high as he could, clapping his hands, until he was exhausted. This is what the Methodists call getting religion, and I had almost said hundreds were to be seen on the camp-ground in the same situation, at a time. By this you may judge of the confusion, when you suppose one at least talking with each mourner, and at the same time speaking loud enough to be heard by a large congregation. They frequently, while engaged in shouting in this manner, fall into a state of insensibility, and remain so from an hour to three or four days. This appears to proceed from a nervous sensation; yet I will not pretend to say that it is the case. In a protracted meeting held in Milford, since I commenced this letter, I had an opportunity of seeing one in this situation. It was a boy fifteen or sixteen years of age; he arose from the mourners' bench and commenced shouting; after continuing a few moments he fell to the floor as if he was dead; his eyes were fixed, his joints were stiff, and he lay as if he were in a fit. I tried to bend his arm, but was fearful it would break before it would bend. He remained in this situation more than an hour, during which time I sat upon the floor and held his head in my lap, watching for his recovery. He came to, and commenced shouting Glory! the first thing. He appeared to be senseless, yet he knew every thing that was said and done around him. Now, does it appear reasonable, that a person in this situation, amidst all this confusion, continually shrieking and hearing the entreaties and threats so lavishly poured into his ears, really reflects upon his situation, repents of his sins, and turns to God? It does not appear reasonable to me that this is the case. Have you ever witnessed the most excessive grief, seen the tears, and heard the groans and sighs, which have arisen from having drank the bitterest cup of sorrow to the very dregs? It does not exceed that which these people appear to endure; for when a person grieves for the loss of a near and dear friend, and when it seems as though the heart would even burst with sorrow, that the afflictions are too great to be borne—it is never manifested by an uninterrupted series of groans, cries, and lamentations for hours together. These are only the breaking forth or the outward signs of these sensations, which arise from meditation, or from thoughts upon the real object of grief. But the relentings of these mourners in many cases, to say the least, appears like those of a child who cries for hours without any reason; with this difference only, the child is incapable of thinking, while these mourners deprive themselves of the capability to think, by the vigorous exercise of their physical powers. It is morally impossible to laugh for hours together, however mirthful we may be, or however extraordinary the occasion. It is equally unreasonable to suppose, that we can weep or groan from any real cause, without any cessation, for hours. For instance, in the case alluded to, of the deepest sorrow, the subject will not weep aloud or shriek the whole time, although they may grieve for weeks. But on the contrary, they will break forth and utter the deepest feelings of anguish for perhaps five, ten, or fifteen minutes, when they will again become calm, until the series of events which caused them to mourn is again revolved in the mind. While in this situation, the memory furnishes the mind with fresh sources of grief, which at last become too great to be suppressed, and break forth in tears and sobs. The same will apply to persons under a state of conviction for sin. Again, if we look upon it as manifested when suffering physically, the same principle is clearly illustrated. A person, while suffering the most excruciating pain, will utter groans which fill the soul with horror, and writhe as if he were able to grapple with Omnipotence; yet, let his sufferings be ever so great, there are seasons in which he, as it were, resigns himself to his fate, and his groans and contortions give place to calm, quiet reflection. The same principle will apply to a person under a state of conviction, whatever the cause of his grief may be, whether it be ingratitude to God, which causes him to abhor himself and to mourn under a sense of it; or the terror of the Lord, which compels him to shriek and cry aloud; or the goodness of God, which melts him into contrition; reflection is necessary in order to produce the sensation of grief, and, as we have seen, a cessation of physical exertion is also indispensable for reflection to do this work. Now, if this reasoning be true, it follows that all this excitement and mourning, all these groans and lamentations, are not the effects of that godly sorrow which worketh repentance unto salvation. You doubtless will inquire, what then is the cause of all this? This is a question I will endeavor to answer according to my own, though humble opinion. And while I do this, I know it will appear incredible to some, while to me it appears very evident. But, whatever opinion you may entertain of its true cause, attribute not the remarks that I make to prejudice, or to any excitement, or disgust of the moment, for it is my candid opinion, formed from observation, and calm deliberate reflection.

(*To be continued.*)

For the Churchman.

SIR PHILIP SIDNEY'S VERSION OF PSALMS.

Sidney flourished A. D. 1570. From time to time fragments of his devout poetry have been published; but they still are more rare than their merits deserve.

Orion.

PSALM lxvii.

God, on us thy mercies shewe,
Make on us thy blessings flow,
Thy face's beames
From heaven upon us shoure,
In shining streames,
That all may see
The way of thee,
And know thy saving power.

God, the nations praise thee shall,
Thee shall praise the nations all;
To mirth and joye
All such as earth possess
Shall them imploy;
For thou their guide
Go'st never wide
From truth and righteousness.

PSALM xciii.

Clothed in state and girt with might
Monarch-like Jehovah reignes,
He who earth's foundations pight,
Pight at first, and yet sustaines;
He whose stable throne disdaines
Mocion's shock and ages' flight;
He who endless One remaines,
One the same in changeless plight.

Rivers you, though rivers rore,
Roaring though sea billows rise,
Vex the deep and break the shore,
Stronger art thou, Lord of skies!
Firme and true thy promise ties,
Now and still as heretofore;
Holy worship never dies
In thy house where we adore.

PSALM cv.

At their desire he brought quails, and satisfied them with the bread of heaven.

Brought from his store at suit of Israel
Quailes in whole beavies each remove pursue;
Himself from skyes, their hunger to repell,
Candies the grass with sweet congealed dew.
He wounds the rock; the rock doth wounded swell,
Swelling affords new streams to channels new:
All, for God's mindfull will cannot be driven
From sacred word once to his Abram given.

The description of the manna in the fourth line of this stanza, strikes me as exceedingly beautiful, both in idea and expression. Michael Drayton, in his poem of "Moses' Birth and Miracles," seems to have borrowed the language. He thus renders the passage.

When clouds of quailes from the Arabian shore
Upon the camp immediately are sent,
Which came so long, and in such marv'lous store,
That with their flight they smother'd every tent.
This glads the evening, each unto his rest,
With souls e'en sated with these dainty cates,
And the great goodness of the Lord confest,
That in like measure each participates.
The morne strews manna all about the host,
(The meate of angels,) mortals to refresh,
Candying the freshe grasse as the winter's frost,
Never such bread unto so dainty flesh.

From the Gambier Observer.

THE BAPTISM.

[The communication below was forwarded to us accompanied with the following interesting remarks.

"It is not a *fancy* sketch, but a simple relation of only one of the many little interesting circumstances with which our hearts have been gladdened for some months past. The labors of our worthy rector have been greatly blessed by the accompanying influences of the Holy Spirit. For two or three months past, baptisms, both of adults and children, have formed a component part of our regular service. Many who had long been wanderers from God, in the paths of infidelity and skepticism, have become hopeful believers in the Lord Jesus Christ. A number from other denominations, whose prejudices were very strong against the Episcopal Church, have become convinced of their error, and have united with our Church and are now waiting to receive the rite of confirmation. The good work is still going on, and the children of God have abundant reason to bless and praise his holy name for all his loving kindness and mercy towards them.

The subject of the sketch in the paper is a respectable merchant from the East, who has lately taken up his residence in this place. He had formerly attended the Baptist denomination, but in sentiment had been a skeptic for more than twenty years. He had been made so by witnessing the wrangling, and fanatical doings of different sects, claiming to be followers of Christ and his apostles. His son's death was the means of awakening his attention to the interests of his soul, and after a long struggle with his prepossessions and prejudices, he was baptized, together with his wife and his whole family, consisting of eight children, by our rector a few Sabbaths since. Yours truly,

An Episcopalian."]

It was a blustering day—the frosts of autumn had tinged the summer dress of nature with a sickly hue, and the winds of November had scattered the foliage and laid low the faded leaves upon the bosom of the chilled earth.—The birds had chanted their valedictory, and their disbanded choirs had taken passage upon the wings of the wind for a more congenial clime. The children of God had prepared for the solemn duties of the Lord's day; and were hastening to the temple, at the pealing of the "church-going bell." The minister of the sanctuary rose from his posture of devotion, and the mellow tones of the heavy organ awoke the tenderest emotions of the pious heart. Reverence for the day, the place, and the circumstances, had chastened the affections, and corrected the desires of the congregation. How comely—how circumspect—how devout, was the appearance of that congregation. Not a smile was there—levity and indecorum had been banished from that place, for God was there.—The Spirit for months had been shedding his influence upon that regenerated people—the sigh of penitence, the tear of contrition, the lamentations of broken hearts had often testified that "the arm of the Lord had been revealed," and that "the glory of the Lord had risen" upon this people. The Saviour had been there—had fed his sheep with the bread of eternal life—had given joy for sorrow, gladness for sighing, and the garments of his righteousness for the sackcloth of fear and dismay.

The priest—the minister of the Lord, had led the people in that form of prayer and praise which knows not a peer on earth. In sweet and solemn tones, he had read the lessons from the book of life, and now demanded—"Let the persons and the children be presented for baptism." And what a spectacle! There was a father and a mother, whose hearts had been for many years melted into one, in the golden crucible of connubial love. Care had stamped his impress on their countenances—there, too, the plough of affliction had drawn deep furrows.—"The almond-tree" had begun to flourish, and gray locks betokened that more than half their earthly race was run. A group of eight, of various ages, from twenty down to three, bore testimony that heaven had blessed the father with a "vine whose branches had run over the wall." The tender minds of the younger ones were yet unequal to the task of answering the mighty question, "What is God?" But there *was another*—where is he now? Alas! the "king of terrors" saw the boy and marked him for his own. The bow was not drawn at a venture, nor did the arrow strike in vain; it pierced the heart, and the portly form, that served as the tabernacle of a soul, that scorned a mean action, had fallen into the tomb. Ashes of the loved one—rest. Could thy spirit descend from paradise, it would say to mourning relatives, "weep not for me."

But the baptism—the father kneels, and is "washed with the laver of regeneration."—And here let us pause and ask—what would such sons of the Church, as Polycarp and Ignatius have said, had they been present? Would they not have exclaimed, "Why were not these elder ones baptized at an earlier age? were they not born under the full blaze of the Gospel? were their fathers and mothers called to the 'narrow house,' ere their children were old enough to be presented at the baptismal font?" Alas! for the times. Could we but catch the ear of these old saints, we would answer thus, "These have lived in evil times; schism—that hydra-headed monster—has flourished in our borders; and like his prototype, has taught the people, 'Yea hath God said,' ye shall *not* suffer little children to come unto me, for of such is *not* the kingdom of heaven, therefore let your little ones grow up in the *world*—they are too impure to trespass upon the sacred ground of the Church. Let them become mature in every evil thought, in every vicious act—then preach repentance to them, and when they are sorry after a godly sorrow, admit them to church privileges—not before. *Then* let them be *baptized*."

There, ye Polycarps and Ignatius' of olden times, this is our answer—this is the apology for such parents as ye now see kneeling at the altar—this is the theology and the logic of our days.

Next the mother—then the oldest children—and then the "little ones," until the interesting group are all "signed with the sign of the Cross, and received into the congregation of Christ's flock."

Many baptisms had I witnessed before, but never one like this. A family of ten persons "renouncing the devil and all his works," and promising to "keep all God's holy will and commandments, and to walk in the same all the days of their lives." Happy family! Now ye have "taken up the cross" to "follow Jesus through evil report and good report." Now ye have erected the domestic altar and offered the sacrifice of broken and contrite hearts—in the presence of a numerous and an excited congregation, have ye "consecrated your bodies and your spirits a holy, living, and acceptable sacrifice to God." See that you redeem this most solemn vow—see that ye walk by faith and not by sight—that ye live by faith upon the Son of God.

And thou, man of God, whom I saw within the chancel doing "the work of an evangelist," continue thy labors of love—continue by your facts and arguments, by your warnings and exhortations, by your zeal and pathos, to fight the battles of the Lord, cheered by the victories which Jesus hath already given you.

A Spectator.

THE PARISH CLERGYMAN.

Never interfering in the concerns of any family unless his interference was solicited, he was consulted upon all occasions of trouble or importance. Incipient disputes, which would otherwise have afforded grist for the lawyer's mill, were adjusted by his mediation; and anxious parents, when they had cause to apprehend that their children were going wrong, knew no better course than to communicate their fears to him and request that he would administer some timely admonition. Whenever he was thus called on, or had of himself perceived that reproof or warning was required, it was given in private, or only in presence of the parents, and always with a gentleness which none but an obdurate disposition could resist. His influence over the younger part of his flock was the greater, because he was no enemy to any innocent sports, but on the contrary was glad to see them dance round the Maypole, encouraged them to dress their doors with oaken boughs, on the day of King Charles' happy restoration, and to wear an oaken garland in the hat, or an oak apple on its sprig in the button-hole; went to see their bonfire on the fifth of November, and entertained the morris-dancers when they called upon him in their Christmas rounds.

The Doctor.

THE BEAUTY OF PRAYER.

Oh, the easy and happy recourse the poor soul hath to the high throne of heaven! We stay not for the holding out of a golden sceptre to crave our admission, before which our presence would be presumption and death. No hour is unseasonable, no person too base, no words too homely, no fact too hard, no opportunity too great. We speak familiarly: we are heard, answered, comforted. Another while, God interchangeably speaks unto us, by the secret voice of his Spirit, or by the audible sound of his word; we hear, adore, answer him; by both which the mind so communicates itself to God, and hath God so plentifully communicated unto it, that hereby it grows to such a habit of heavenliness, as that now it wants nothing, but dissolution, of full glory.

Joseph Hall.

AFFECTING ANECDOTE.

An afflicting spectacle of insanity, followed by a melancholy result, was witnessed a few days ago, at the lunatic hospital at Saumur. A lady and gentleman went to visit the establishment, accompanied by their child, a little girl of five or six years old. As they passed one of the cells, the wretched inmate, an interesting young woman of twenty-five, who had irrecoverably lost her reason, through the desertion of a seducer and the death of her illegitimate offspring, made a spring at the little girl, who had approached within her reach.—In the height of her delirium the poor creature fancied the stranger's child her own long-lost darling, devouring it with kisses, she bore it in triumph to the farther end of her cell. Entreaties and menaces having proved equally ineffectual to induce her to restore the child to its terrified mother, the director of the establishment was sent for, and at his suggestion the maniac was allowed to retain peaceable possession of her prize, under the impression, that, exhausted with her own frantic violence, she would fall asleep, when the child might be liberated from her grasp without difficulty or the employment of harsh means. This calculation was not erroneous; in a few minutes the poor sufferer's eyes closed in slumber, and one of the keepers, watching the opportunity, snatched the child from her arms and restored it to its mother. The shriek of delight uttered by the latter, on recovering her treasure, awakened the poor maniac, who, perceiving the child gone, actually howled with despair, and in a paroxysm of ungovernable phrenzy, fell to the ground—to rise no more. Death had released her from her suffering.

Galignani's Messenger.

BISHOP OF SALISBURY.

Some years ago a person requested permission of the Bishop of Salisbury, to fly from the top of the spire of that cathedral. The good Bishop, with an anxious concern for the man's spiritual as well as temporal safety, told him he was very welcome to fly *to* the church, but he would encourage no man to *fly from it*.

Colonial Churchman.

INSTRUCTIONS ON THE PIANO FORTE.—A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann street, New York.
Sept. 30, tf.

PROTESTANT EPISCOPAL TRACT SOCIETY.
New Tracts.
On Delay of Repentance.
On Self-Examination.
To be had at the Depository, 28 Ann street, up stairs.

EDUCATION AND MISSIONARY SOCIETY.—Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

MAKE VENTURES FOR CHRIST'S SAKE.—An Oxford Tract.—*Price 6¼ cents. Three for 12½ cents.* For sale at the Protestant Episcopal Press, 28 Ann street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle and Vermilye, 262 Greenwich-street.

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 28 Ann-street.
s30tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 28 Ann street.

SPECULUM GREGIS, or Parochial Minister's Assistant.—Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.
jan 17.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.
Also a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.
August 12.

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.
dec 28.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.
Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
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